

URDU IN ROMAN SCRIPT

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PUBLICATIONS

رحمت عالم



REHMAT e AALAM

رحمت عالم

SYED SULEMAN NADVI

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ  
وَعَلَىٰ اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

رحمتِ عالم

**Rehmat-e-Aalam**

صلی اللہ علیہ وسلم

URDU IN ROMAN SCRIPT

SYED SULEMAN NADVI

ہدای  
**HUDA**  
PUBLICATIONS  
HYDERABAD

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رحمتِ عالم

**Rehmat-e-Aalam**

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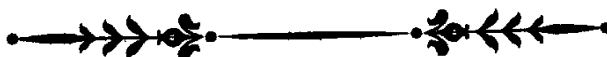
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## DEEBACHA TAB'A AWWAL

REHMAT-E-AALAM ﷺ

Islam ka guldasta jis dhaage se bandha hai wo Rehmat-e-Aalam ﷺ ka wajood-e-mubarak hai. Isliye zaroorat hai ke is wajood-e-paak ﷺ ke sawaneh ka ek ek huruf har musalman ke kaan tak pahunch jaaye taake ye rishta mazboot se mazboot tar hota chala jaaye is ki munasib surat ye hai ke har chote bade tak Huzoor ﷺ ke naam, kaam aur paigham ko pahunchaya jaaye. Ek zamane se doston ka israr tha ke chote ladkaon aur mamooli likhe padhe logaon keliye seerat ki ek aisi choti si kitaab likho jiska padhna aur samajhna sabke liye asaan ho. Aur phir is mein koi ahem baat baaqi na rahe.

Dostaon ki isi farmaish ki ta'meel mein ye mukhtasir si seerat likhne ki sa'adat hasil hui hai. Is mein ibarat ki saadgi tarz-e-adaa ki sahulat aur waqiyaat ke suljhao ka khaas khayal rakha gaya hai taake choti umar ke bachche aur mamooli samajh ke log bhi is se faida utha sake aur schoolaon aur madrason ke coursaon mein rakhi jaa sake.



Is kitab ka mausaweda baaz islami riyasataon ke zimmedar ta'leemi afsaraon ki nigahaon se guzar chuka hai aur sobe Bihar ke islami maktabaon keliye bhi iska intekhaab hua hai. Umeed hai ke ye dusre islami madrason aur maktabaon mein bhi riwaj paaye aur mazhabi ta'aleem ki ek badi kami puri ho.

*Syed Suleman Nadvi*

Shibli Manzil, Azamgardh

20 Rajab, 1359 H.



## DEEBACHA TA'ABA SAANI

Kitab Rehmat-e-Aalam ﷺ ki jo qadar hogi wo musanif ki tawaqu se zyada hai. اَلْحَمْدُ لِلّٰهِ عَلٰی ذٰلِكَ paanch hazaar kitaabein haathaon haath nikal gayi. Aur Hindi, Gujrati aur Bangali mein iske tarjume bhi hue. Deccan, Punjab, U.P, aur Bihar ke muqtalif islami madrason aur maktabaon mein wo daakhil nisab hui aur is ki farokht se chaar hazaar rupiye ke qareeb Darul-uloom Nadwa ke sarmaya ta'meer mein muntakhal kiya gaya.

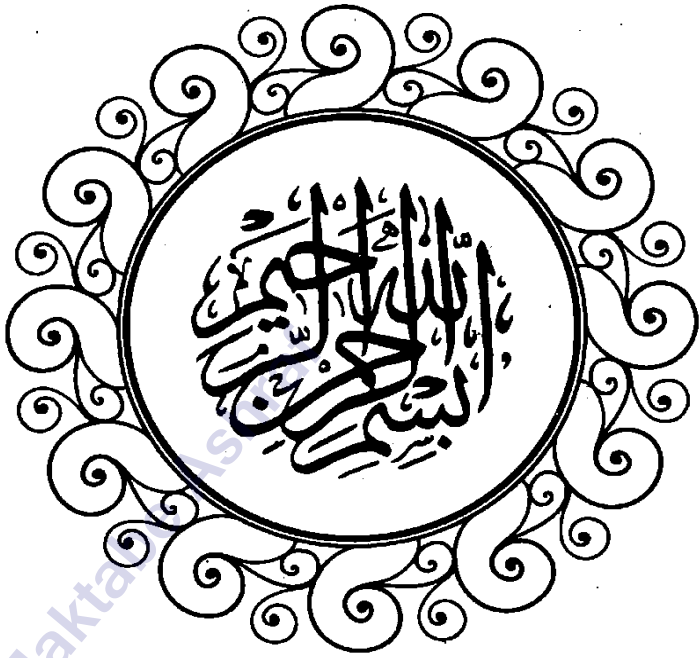
Ab naya edition aap ke pesh-e-nazar hai. Is ki zubaan aur bhi halki ki gayi hai. Aur baaz ghalitiyon ki tas-heeh bhi kardi gayi hai. Aakhir mein akhlaaq ka hissa kuch aur badhadiya gaya hai. Naqsha is waqt na chap saka, Insha Allah ainda ye bhi badhadiya jaaye ga. Dua hai ke Allah Ta'ala is kitab se hamare bachchaon mein apne Rasool-e-Kareem ﷺ ke saath mohabbat aur inki pairwi ka khayal paida kare.

Haichamdan

*Suleman*

6, Jumadi al-awwal 1362

12, May 1943.



## ARAB KA MULK

Hamare mulk ke pachim ki taraf samundar behta hai. Is samundar ke ek kinare par Hindustan aur dusre kinare par Arab ka mulk hai. Is Mulk-e-Arab ka bada hissa rait aur pahad hai. Beech ka hissa to bilkul banjar aur ghair abaad hai, sirf is ke kinaron par kuch sar sabzi aur shadabi hai aur inhi mein is mulk ke basne wale rehte hai.

Is ke ek taraf behr-e-hind<sup>1</sup> (Hindustan ka samundar) dusri taraf khalij-e-Iran (Iran ki khadi) teesri taraf Behr-e-Ahmar (Laal samundar) hai aur chauthi taraf khushki mein ye Iraq aur Shaam ke mulkon se mila hua hai, issi liye Arab ke mulk ko jazira numa aur jazira (tapo) bhi kehte hai, jo hissa Behr-e-Ahmar ke kinare kinare lambayi mein Shaam ki sarhad se shuru ho kar Yemen ke sube par khatm hota hai' hijaaaz kehlata hai. Yemen ka suba Behr-e-Ahmar ke kinare kinare hijaaaz se adan ki khadi tak phaila hai aur ye Arab ka sabse hara bhara aur abaad suba hai. Issi ke qareeb adan ki khadi ke kinare par hazr maut hai aur Oman ke darya ke Arabi kinare par Oman aur Iran ki khadi ke kinare par Bahrein aur isse mila hua imama hai aur beech mulk se Iraq tak ka hissa najd kehlata hai.

**HIJAAZ:** Upar padh chuke ho ke Behr-e-Ahmar ke kinare kinare shaam ki sarhad se Yemen tak jo hissa hai' is ko hijaaaz kehte hai. Hijaaaz mein teen shaher mashhoor the aur ab bhi hai' ek Makkah dusra Taif aur teesra Yasrab. Hamare Paighambar ﷺ (in par darood wa salam ho) ko inhi teen shaheron se tal'uq tha.

---

1 Behr, samundar ko kehte hain.

## ■ KHUDA KE QASID

Tum roz dekhte ho ke ek shakhs matlab ki koi baat jis ko paighaam kehte hai' door kisi dusre ke paas bhejta hai to wo apni baat apne kisi mautebar aadmi se keh deta hai aur wo aadmi is baat ko sun kar dusre shakhs ko suna aata hai. Is mautebar aadmi ko hum qasid aur paighaam lejane wala aur farsi mein paighaambar ya Arabi mein Rasool kehte hain.

Aise hi Allah Ta'ala ne jab chaha ke apne bandon ko apne matlab ki baat aur paighaam se khabar de to is ne apni meherbani se apne kisi chahite aur pyare bande ko is kaam ke liye chuna aur is ka naam khuda ka qasid, khuda ka paighaam pahunchane wala aur paighambar rakha, Arab ke log issi ko Nabi aur Rasool kehte hain. Khuda ke in qasidon aur Rasoolon ka kaam ye hai ke wo khuda ki baaton ko bandon tak pahunchate hain aur inko batate hain ke tumhara khuda tum se kya chahta hai aur kin baaton ke karne ka tum ko hukm deta hai aur kin baaton ko wo na pasand karta hai. Jo bande is ka kaha maante hain unse Allah khush aur jo nahi maante in se wo naraaz hota hai.

## ■ PAIGHAMBARON KA SILSILA

Tumhare khuda ne jab ye duniya banayi aur is mein aadmiyon ko basana chaha to sab se pehle jis aadmi ko apni khudrat se paida kiya is ka naam Adam rakha. Inhi Adam se ye saare aadmi paida hote chale arahe hai, inhi Hazrat Adam ke waqt se Allah ne apne bandon ko achchi baatein sikhane aur buri baaton se rokne ke liye apne qasidon aur paighambaron ka silsila bhi duniya mein jari kiya jo hamare paighambar Mohammed Rasool Allah ﷺ tak jari raha aur ab Aap ﷺ ke baad koi dusra paighambar na aaya hai aur na qayamat tak aayega.

## ■ IBRAHIM ﷺ KI NASAL

Adam ﷺ ki aulaad mein mashhoor paighambar Hazrat Nooh ﷺ guzre, Nooh ﷺ ki aulaad mein Hazrat Ibrahim ﷺ sab se bade paighambar hue. Ye Iraq ke mulk mein paida hue aur wahin bade aur jawaan hue. Is waqt Iraq ke log chaand, suraj aur sitaron ki pooja karte the. Hazrat Ibrahim ﷺ ne jab ye dekha to dil mein gaur kiya ke kya ye sitare khuda ho sakte hai? Lekin jaise hi raat khatam hokar subha ka tadka hone laga, sitare jhilmilane lage aur jab suraj nikla to wo bilkul nighaon se aujhal ho gaye. Ye dekh kar wo pukaar uthe ke aisi fani hastiyon se to mai dil nahi lagata, phir raat aayi aur chaand par nazar padhi to khayal kiya ke shayad is ki roshni mein khudayi ka jalwa hoon lekin jab wo bhi doob gaya to bol uthe ke mere parwardigaar ne agar mujhe rah na dekhayi to mujhe sachayi ka rasta kabhi na milsakega. Ab khayal hua ke achcha suraj ki roshni sab se badh kar hai, kya ye hamara devta nahi hosakta? Lekin shaam ki tareeki mein is badi roshni ko bhi jab bujha diya tab in ke dil se awaaz aayi ke mere parwardigaar ka noor to wo noor hai jis ka andhera nahi, mai ussi khuda ko maanta hoon jis ne aasman aur zameen aur in ke jalwaon ko paida kiya. Phir logon se pukaar ke kaha ke mai tumhare mushrikana deen ko chordta hoon aur har taraf se mod kar is ek khuday-e-barhaq ke aage sar jhukata hoon. Khuda ne inko paighambar banaya aur aasman-o-zameen ki haqeeqton ke daftar unke saamne khol diye aur duniya mein tauheed ka paighaam sunane ke liye inko mamoor kiya. Inhone Iraq ke badsha Namrud aur is ke darbariyon ko ye paighaam sunaya. Inke kanon mein ye bilkul nayi awaaz thi. Inhone Hazrat Ibrahim ﷺ ko daraya, dhamkaya magar wo apni baat par jame rahe aur ek din mau'qa pa kar in ke but khane mein ja kar inki pathar ki murtiyon ko thod phod kar rak diya. Ye dekh kar badsha ne in ke liye ye saza tajweez ki ke wo aag ke alao mein daal kar jala diye jaye. Ye imtehan ka mau'qa tha magar in ki sabit qadmi ka wahi haal raha, idhar unka aag mein padhna tha aag bhuj kar unke



salamati ka samaan bangayi. Ab Hazrat Ibrahim ﷺ ne yahan se Shaam aur Misar ke mulkon ki taraf rukh kiya aur wahan ke badshahon ko tauheed (khuda ko ek maanna aur kehna) ka waaz sunaya aur jab kahin ye awaaz na suni gayi to Arab ke suba hijaz mein chale aaye.

Allah ne Hazrat Ibrahim ﷺ ko do bete diye, bade ka naam Ismail ﷺ aur chote ka naam Ishaq ﷺ rakha. Ishaq ﷺ ko Shaam ke mulk mein aur Ismail ﷺ ko hijaz mein abaad kiya.

**KAABA:** Hijaz ka mulk in dinon abaad na tha magar Shaam aur Yemen ke mulk bahut abaad the, Shaam se Yemen ko aur Yemen se Shaam ko jo beupari aur saudagar aate jaate wo hijaz hi ke raaste se aate jaate the, is liye hijaz mein aane jaane wale saudagaron ka tanta laga rehta tha. Hazrat Ibrahim ﷺ ko Allah ka hukm hua ke is hijaz ki zameen mein ek muqaam par hamari ibadat karne aur namaz padhne ke liye ek ghar banao. Hazrat Ismail ﷺ aur Ibrahim ﷺ ne milkar khuda ke is ghar ko banakar khada kiya, is ghar ka naam Kaaba aur Bait-Allah yaani khuda ka ghar rakha gaya.

## ■ ISMAIL ﷺ KA GHARANA

Khuda ne apne is ghar ko buzrugi bakhshi aur Hazrat Ibrahim ﷺ ko hukm diya ke is ghar ki khidmat ke liye apne ladke Ismail ﷺ ko is muqaam par abaad karo, Hazrat Ibrahim ﷺ ne aisa hi kiya, Hazrat Ismail ﷺ ki aulaad bhi yahin rehne lagi aur is muqaam ka naam "Makkah" rakha gaya.

Hazrat Ismail ﷺ ka gharana is shaher mein jis ka naam Makkah pada tha, abaad raha aur khuda ka paighaam bandon ko sunata aur kaaba mein khuda hi ki ibadat karta raha. Sainkdon baras guzarne ke baad ye log dusri qaumon ki dekha dekhi akele khuda ko chord kar mitti aur pathar ki ajeeb ajeeb

shaklein banane lage aur kehne lage ke yehi hamare khuda hain. Mitti aur pathar ki jin ajeeb ajeeb shaklon ko wo khuda samajhkar poojte the, inko but kehte the. Buton ko khuda samajhna aur inko poojna Allah Ta'ala ke nazdeek sab se bura kaam hai aur jo log khuda ko chord kar buton ko poojte hain inko kaafir kehte hai.

## ■ QURESH

Itne dinon mein Ismail ﷺ ke gharane ke aadmi bahut se khandanon aur qabeelon mein batt gaye the, in mein ek mashhoor qabeele ka naam "Quresh" tha. Ye khaas Makkah mein abaad aur kaaba ka mutwali (intezam karne wala) tha. Door door se kaaba ke haj ke liye jo log aate jinko haaji kehte hai unko tehrana, khana kihilana, paani pailana aur kaaba shareef ke dusre kaamon ki dekh bhaal issi qabeele ke haathon mein thi issi liye ye qabeela saare Arab mein izzat ke saath dekha jata tha. Issi qabeele ke aksar aadmi tijarat aur saudagiri ka peshwa karte the.

## ■ BANI HASHIM

Quresh ke qabeele mein bhi kayi bade bade khandaan the. Un mein se ek Bani Hashim the. Ye Hashim ki aulaad the, Hashim is khandaan ke bade naami giraami shakhs the. Hajiyon ko dil khol kar khana khilate the aur peene ke liye chamde ke haouzon mein pani bharwate the. Ye ek tarah se Makkah ke ameer the, Quresh ke liye jo zyadatar tijarat aur beupar se rozi kamate the, unhone ye kiya ke Habsh ke badshah Najashi aur Misar aur Shaam ke badshah Qaisar se farmaan likhwaya ke unke mulkon mein Quresh ke saudagar be rok tok aa jaa sake, phir Arab ke mukhtalif qabeelon mein phir phir kar unse ye ahed liya ke wo Quresh ke saudagaron ke qafeele ko nahi lootenge aur Quresh ka saudagar is ke badle mein ye karenge ke har qabeele ki zaroorat ki cheezein lekar khud iske paas jayenge.

## ■ ABDUL MUTALIB

Hashim ne apni shadi Yasrab ke shaher mein Bano Najar ke khandaan mein ki, is se ek ladka paida hua jis ka asli naam to Sheeba tha magar shohrat Abdul Mutalib ke naam se hui.

Abdul Mutalib ne bhi jawaan hokar bada naam paida kiya. Kaabe ka intezaam bhi unke sapurd hua. Kaaba mein Hazrat Ibrahim ﷺ ke zamane ka ek kunwa tha jis ka naam "zamzam" tha. Ye kunwa itne dinon se pada pada phat gaya tha. Abdul Mutalib ne is ko saaf kar ke phir durust karaya.

## ■ ABDUL MUTALIB KI AULAAD

Abdul Mutalib bade khush naseeb the, umar bhi badi payi. Dus jawaan bete the, un mein paanch kisi na kisi haisiyat se bahut mashhoor hue, Abu Lahab, Abu Talib, Abdullah, Hamza ﷺ aur Abbas ﷺ.

## ■ ABDULLAH

In beton mein apne baap ke sab se chaheete aur pyare umar mein sab se chote bete Abdullah the. Ye satra baras ke hue to Bani Zehra naam Quresh ke ek dusre muaziz khandaan ki ladki se inki shadi hui, un bibi ka naam Amena tha. Abdullah shadi ke baad bahut kam jeeye' chand hi roz ke wafaat pagaye.

## ■ WILADAT

Hazrat Abdullah ke marne ke chand mahinon baad Bibi Amena ko wiladat hui, aur unka naam Mohammed rakha gaya. Yehi wo bachcha hai jo hamara Rasool aur Paighambar hai, jis ke paida hone ki dua Hazrat Ibrahim ﷺ ne khuda se maangi thi aur Hazrat Esa ﷺ ne apne baad inke aane ki khush khabri sab ko sunayi thi aur jo saari duniya ki qaumon ka Rasool banne wala tha. Paidaish 12 tareekh ko Rabi-al-awwal ke mahine mein peer ke din Hazrat Esa ﷺ se paanch sau ikhyattar (571) baras baad hui. Sab ghar walon ko is bachche ke paida hone se badi khushi hui.

## ■ PARWARISH

Sab se pehle hamare Rasool ﷺ ko unki maa Amena ne doodh pilaya. Do teen din ke baad unke chacha Abu Lahab ki ek laundi Subiya ne Aap ko doodh pilaya.

Is zamane mein qaida ye tha ke Arab ke shareef gharanon ke bachche dihaat mein parwarish paate the. Dihaat se aurtein aati aur shareefon ke bachchon ko paalne aur doodh pilane ke liye apne saath apne gharon ko le jati, inhi aurton mein se ek jin ka naam Haleema tha, aur jo hawazin ke qabeele aur Saad ke khandaan se thi, Makkah aayi aur Aap ki parwarish ke liye apne qabeele mein le gayi, chah baras ke sin tak Aap Hazrat Haleema ke pass hawazin ke qabeele mein parwarish paate rahe.

## ■ BIBI AMENA ﷺ KE PAAS

Aap ﷺ chah baras ke ho chuke to Aap ﷺ ko Aap ﷺ ki maa Bibi Amena ne apne paas rakh liya. Upar padh aaye hoke Aap ﷺ ki pardadi yasrab ki rehne wali aur Najar ke khandaan se thi, Bibi Amena Aap ﷺ ko lekar kisi sabab se Madina aayi aur Najar ke khandaan mein ek mahine tak rahi.

## ■ BIBI AMENA ﷺ KI WAFAT

Ek mahine ke baad jab yahan se wapas hue to kuch manzil chal kar beemar hue aur "Abwa" ke muqam par pahunch kar wafaat pagayi aur yahin dafan hui.

Kaisa afsos naak mau'qa tha! Safar ki haalat thi, saath na koi yaar na madadgaar na monis na ghamsaar. Ek maa, wo is duniya se seedharien. Bibi Amena ke saath inki wafadaar laundi Umme Aiman thi. Wo Hazrat ko apne saath lekar Makkah aayi.

## ■ ABDUL MUTALIB KI PARWARISH MEIN

Aur Makkah aakar Aap ﷺ ko Aap ﷺ ke dada Abdul Mutalib ke supurd kiya, dada ne apne bin maa baap ke yateem pote ko seene se lagaya aur badi mohabbat aur pyaar se Aap ﷺ ki parwarish shuru ki. Mohabbat ke maare hamesha wo Aap ﷺ ko apne saath rakhte the aur har tarah se Aap ﷺ ki khatir karte the.

## ■ ABDUL MUTALIB KI WAFAT

Abdul Mutalib ab bahut budhe ho chuke the, bayasi (82) baras ki umar thi. Inko reh reh kar apne yateem pote ka khayal aata tha. Aakhir is ko apne sab se honhaar bete Abu Talib ke supurd kar ke wafat payi aur Makkah ke qabaristaan mein jis ka naam Hajoon hai, dafan hue.

## ■ ABU TALIB KI PARWARISH MEIN

Chacha apne bhatije ko bade laad aur pyaar se paala, apne bachchon se badh kar in ke araam ka khayal karte aur un ka naaz uthate the. Abu Talib saudagaar the. Ek baar ka waqiya hai ke wo tijarat ka samaan le kar Shaam ke mulk ko jarahe the, Hazrat ﷺ ne bhi saath chalne ki khuwahish ki. Chacha apne eklaute bhatije ki khuwahish ko rad na karsake aur saath le chale, phir kisi wajah se raaste hi se wapas kardiya. Jab Aap ﷺ ki umar barah (12) baras ki hui to Arab bachchon ke dastoor ke mutabiq bakriyan charane lage.

Arab mein is waqt likhne padhne ka riwaaj na tha is liye Aap ko bhi likhne padhne ki taleem nahi di gayi albatta apne chacha ke saath milkar kaamon ka tajruba sikhte the Rafta rafta Aap ﷺ jawani ki umar ko pahunche.

## ■ FIJAAR KI LADAYI MEIN SHIRKAT

Arab ke log bade ladake the, baat baat mein apas mein ladte jhagadte rehte the. Agar kahin kisi taraf se koi aadmi maragaya to jab tak is ka badla nahi lete the chain se nahi baithe the. Ek dafa “Bakar” aur “Taglab” Arab ke do qabeelon mein ek ghod da’ud ke mauqe par ladayi hui to wo ladayi poore chalees baras tak hoti rahi.

Issi qism ki ek ladayi ka naam Fijaar hai. Ye ladayi Quresh aur qais ke qabeelon mein hui thi. Quresh ke sab khandaanon ne apni is qaumi ladayi mein shirkat ki thi har khandaan ka dasta alag alag tha. Hashim ke khandaan ka jhanda Abdul Mutalib ke ek bete Zubair ke haath mein tha. Issi saf mein hamare paighambar ﷺ bhi the. Aap ﷺ bade rahem dil the, ladayi jhagde ko pasand nahi farmate the is liye Aap ﷺ ne kabhi kisi par haath nahi uthaya.

## ■ MAZLOOMON KI HIMAYAT KA MAHEDA

In ladayon ke sabab se mulk mein badi bechaini thi. Kisi ko chain se baithna naseeb na hota tha. Na kisiko apni aur apne azeezon ki khair nazar aati thi. In ladayon mein bahut log maare jaate the is liye khandanon mein bin baap ke yateem bachche bahut the inka koi poochne wala na tha. Zalim log inko satate the aur zabardasti inka maal kha jaate the. Khandaan mein jo kamzor hota iska kahin thikana na tha, ghareebon par har tarah ka zulm hota tha. Ye halaat dekh dekh kar Aap ﷺ ka dil dukhta tha aur sonchte the ke is zor-o-zulm ko kaise roke ke sab log khush khush aman-o-amaan se rahe.

Arab ke chand naik mizaaj logon ko pehle bhi ye khayal hua tha ke is ke liye chand qabeele milkar apas mein ye ahad kare ke wo sab milkar mazlumon ki madad karenge. Is tajweez ke jo pehle baani the unke naamom mein itefaq se fazal ka lafz tha jis ke maane bhi meherbani ke hain. Isliye inke apas ke is ahad ka naam “fazal walon ka qaul-o-qarar” rakha gaya aur isko Arabi mein “Hilf-al-fazool” kehte hain.



Fijaar ki ladayi jab ho chuki to Aap ﷺ ke chacha Zubair Bin Abdul Mutalib ne ye tajweez pesh ki ke is qaul-o-qarar ko jo pehle kiya ja chuka tha aur jis ko logon ne bhula diya tha phir se zinda kiya jaaye. Is ke liye Hashim, Zehra aur Tameem ke khandaan Makkah ke ek naik mizaaj ameer aadmi ke ghar mein jis ka naam Abdullah Bin Jadaan tha jama hue aur sabne milkar ahad kiye ke hum mein se har shakhs mazloom ki himayat karega aur ab Makkah mein koi zalim rahne na payega. Is mahade mein hamare Rasool Allah ﷺ bhi shareek the aur baad ko faramaya karte the ke Makkah mein aaj bhi is mahade per amal ko karne ko tayaar hoon.

## ■ KAABE KI TAMEER

Makkah ka shaher aisi jaga basa hai jis ke chaaron taraf pahadiyan hai inhi ke beech mein kaaba bana hai. Jab zor ka meenh barasta hai, pahadiyon se pani behkar shaher ki galiyon mein bhar jaata aur gharon mein daakhil hojata hai. Kaabe ki deeware neechi thi aur ispar chatt bhi na thi is liye bahut dafa aisa hota ke sailaab se kaabe ki imarat ko nuqsan pahunch jata. Ye dekh kar Makkah walon ki rai hui ke kaabe ki imarat phir se oonchi aur mazboot karke banayi jaaye. Itfaq ye ke Makkah ke bandargah jis ka naam Jiddah tha, saudagaron ka ek jahaz aakar toot gaya tha. Quresh ko khabar lagi to ek aadmi ko bhej kar jahaz ke takhte khareed liye.

Ab Quresh ke sab khandaanon ne milkar kaaba ke banane ka kaam shuru kiya. Kaabe ki porani deewaar mein ek kala sa pathar laga tha aur ab bhi laga hai. Isko ab bhi "kala pathar" hi kehte hai. Us ka naam arbi mein "Hijre aswad" hai. Ye pathar Arab ke logon mein bada mutabark samjha jata tha aur islam mein bhi isko mutabark mana jata hai. Khaan-e-kaabe ke chaaron tarah phera karte waqt har phera iske paas se shuru kiya jata hai.

Jab Quresh ne is dafa deewaar ko wahan tak ooncha karliya jahan ye pathar laga tha to har khandaan ne yahi chaha ke is muqaddas pathar ko hum hi akele utha kar iski jaga par rakhe naubat yahan tak pahunchi ke talwaarein khinch gayi. Jab jhagda kisi tarah taye na hua to Quresh ke ek sab se budhe aadmi ne ye rai di ke kal subha sawere jo shakhs sab se pehle kaabe mein aaye wahi apni rai se is jhagda ka faisla karde aur is ka jo faisla ho usko sab log dil se maanle. Sab ne is rai ko pasand kiya. Ab Allah ka karna dekho ke subha sawere jo sab se pehle kaabe mein pahuncha wo hamare Rasool Allah ﷺ the. Aap ﷺ ko dekh kar sab khush hogaye. Aap ﷺ ne ye kiya ke chadar mangwakar is mein pathar ko rakha aur har qabeele ke sardar ko kaha ke wo is chadar ke ek ek kone ko thaamle aur upar ko uthaye. Jab pathar chadar samait apni jaga par aagaya to Aap ﷺ ne apne mubarak haathon se isko uthakar us ki jaga par rakhdiya. Aur is tarah Arab ki ek badi ladayi hamare Rasool Allah ﷺ ki tadbeer se rok gayi.

## ■ SAUDAGARI KA KAAM

Quresh ke shareefon ka sab se baizzat pesha saudagari aur tijarat tha. Jab hamare Rasool Allah ﷺ karobaar sambhalne ke layaq hue to is peshe ko ikhtiyaar farmaya.

Aap ﷺ ki naiki, sachayi aur achche bartao ki shohrat thi isliye is peshe mein kamiyabi ki rah Aap ﷺ ke liye bahut jald khul gayi. Har muamle mein sachcha wada farmate aur jo wada farmate isko poora hi karte. Aap ﷺ ki tijarat ke ek saathi Abdullah bayan karte hai ke ek baar maine Aap ﷺ se is zamane mein khareed-o-farokht ka ek muamla kiya. Baat kuch taye ho chuki thi kuch adhuri reh gayi thi. Maine wada kiya ke phir aakar baat पूरी karleta hoon. Ye keh kar chala gaya. Teen din ke baad

mujhe apna ye wada aaya. Da'ud kar aaya to dekha ke Aap ﷺ issi jagah baithe mera intezaar kar rahe hai aur jab aaya to Aap ﷺ ki peshani par meri is harkat se bal tak nahi aaya. Narmi ke saath itna hi farmaya ke tumne mujhe badi zehmat di, teen din se yahin baitha tumhara intezaar kar raha hoon.

Tijarat ke karobaar mein Aap ﷺ apna muamla hamesha saaf rakhte the. Sa'ib ؓ naami Aap ﷺ ke ek saathi kehte hai ke mere maa baap Aap ﷺ par qurbaan. Aap ﷺ meri tijarat mein shareek the magar hamesha muamla saaf rakha. Na kabhi jhagda karte na laip poot karte the Aap ﷺ ke karobaar ke ek saathi ka naam Abu Bakar tha. Wo bhi Makkah hi mein Quresh ke ek saudagar the. Wo kabhi kabhi safar mein Aap ﷺ ke saath rehte the.

Quresh ke log hamare Hazrat ﷺ ki khush muamlagi, diyanatdari aur imaandari par itna bharosa karte the ke betamil apna sarmaya Aap ﷺ ke supurd kardete the. Bahut se log apna rupiya paisa Aap ﷺ ke paas amanat rakhwate the aur Aap ﷺ ko Ameen yaani amanat wala kehte the.

## ■ TIJARTI SAFAR

Quresh ke saudagar aksar Shaam aur Yemen ke mulkon mein safar karke tijarat ka maal becha karte the. An hazrat ﷺ ne bhi tijarat ka samaan le kar inhi mulkon ka safar kiya.

## ■ HAZRAT KHADIJA ؓ KI SHIRKAT

Arab mein tijarat ka ek qaida ye tha ke ameer log jin ke paas daulat hoti thi wo rupiye dete the aur dusre mehenti log jin ko tijarat ka saleeqa hota tha, us rupiye ko lekar tijarat mein lagate the aur is se jo faida hota tha isko dono aapas mein baant lete the. Hazrat ﷺ ne bhi issi tareeqe par tijarat ka kaam shuru kiya tha.

Quresh mein Khadija naam ki ek daulat mand bibi thi. Unke pehle shauhar margaye the, aur ab wo bewa thi. Wo apna samaan dusron ko de kar idhar udhar bheja karti thi. Inhone hamare Rasool ﷺ ki imaandari aur sachayi ki tareef suni to Aap ﷺ ko bulwa kar kaha ke Aap ﷺ mera samaan lekar tijarat kijiye, mai jitna nafa dusron ko deti hoon us se zyada Aap ﷺ ko doongi. Aap ﷺ raazi hogaye aur unka samaan lekar Shaam ke mulk ko gaye. Bibi Khadija ؓ ne apne ghulam Maisra ko Aap ﷺ ke saath kar diya. Is tijarat mein khasa nafa hua. Wapas aaye to Bibi Khadija ؓ Aap ﷺ ke kaam se bahut khush hui.

## ■ BIBI KHADIJA ؓ SE NIKAH

Is safar se wapas aaye teen mahine guzre the ke Bibi Khadija ؓ ne Aap ﷺ ke paas nikah ka paighaam bheja. Us waqt Aap ﷺ ki umar 25 baras ki thi aur Bibi Khadija ؓ ki 40 baras ki thi. Phir bhi Aap ﷺ khushi se is paighaam ko qubool kar liya aur chand roz ke baad nihayat saadgi aur betakallufi ke saath ye taqreeb anjaam pagayi. Aap ﷺ ke chacha Abu Talib aur Hamza ؓ aur khandaan ke dusre bade log dulhan ke makaan par gaye. Abu Talib ne nikah ka khutba padha ur 500 darham meher qaraar paaya.

Ab dono apas mein khushi se rehne lage. Tijarat ka kaam issi tarah chalta raha aur Aap ﷺ Arab ke mukhtalif shaheron mein aate jaate rahe aur Aap ﷺ ki naiki, sachayi aur achche akhlaaq ka har taraf charcha tha.

## ■ SHIRK AUR BURAYI KI BAATON SE BACHNA

Mohammed ﷺ duniya mein is liye paida kiye gaye the ke wo Allah ke bandon ko Allah ka payam sunaye. Inko burayi aur badi ki baaton se bachaye. Achchi aur naik baatein bataye. To jis ke paida karne se Allah ki garz ye ho, zahir hai ke Allah Ta'ala ne isko kitni achchi baatein di hongi aur iski khaslatein kitni achchi banayi hongi.

Huzoor ﷺ bachpan hi se bahut naik, achche aur har burayi se paak the. Bachpan mein bachon ki tarah ke jhoote aur bekaar khel kood se paak rahe aur jawan hokar bhi jawani ki har burayi aur har badi se paak rahe. Jab kabhi koi mamooli baat bhi aisi hoti jab Nabi, Rasool aur Allah ke qasid ki shaan ke munasib na hoti to Aap ﷺ ko Allah is se saaf bacha leta.

Bachpan ka qissa hai ke kaabe ki deewar durust ho rahi thi. Bachche apne apne tehband utaar kar kaandhon par rakhkar laadte the. Aap ﷺ ne bhi apne chacha ke kehne se aisa karna chaha to gairat ke maare behosh hokar gir pade. Shuru jawani mein ek jagah doston ki betakalluf majlis thi jis mein log fuzool qissa kahani mein raat guzaarte. Aap ﷺ ne bhi unke saath wahan jaana chaha magar Aap ko rah mein aisi neend agayi ke subha ko hi jaa kar aankhein kholi.

Quresh ke sabhi log apne dada Ibrahim ؑ ka deen bhula chuke the aur Allah ko chord kar mitti aur pathar ki shaklein banakar un murtiyon ko poojte the. Kuch log suraj aur dusre sitaron ki pooja karte the magar Huzoor ﷺ ne jab se hosh sambhala in baaton se brabar bachte rahe.

## ■ RASOOL ﷺ HOTE HAIN

Ab Huzoor ﷺ (Allah ka darood aur salam unpar ho) chalees baras ki umar ko pahunch gaye the. Ye wo zamana hota hai jab aadmi ki samajh bojh poori aur aqal pokhta hojati hai. Shuru jawani ki khuwahishein mar chuki hoti hai. Duniya ka achcha bura tajruba hota hai. Yehi umar is ke liye munasib hai ke Allah Ta'ala isko apna Rasool aur qasid banaye aur jahilon ke sikhane aur nadanon ke batane ke liye inko unka ustad muqarar farmaye.

Allah apne Rasoolon ko farishton ke zariye se apni baaton se agaah farmata hai aur apna kalaam unko sunata hai. Wo Rasool farishte se khuda ka kalaam sunkar khuda ke bandon ko wahi sunate hai. Allah ke jo naik bande Rasool ke zariye

khuda ka kalaam sunkar khuda ki baat maante aur iske hukm par chalte hain, wo musalmaan kehlate hain. Allah unse khush hota hai, pyaar karta hai aur jab tak wo jeete hain Allah Ta'ala unko har tarah ka inaaam deta hai aur unpar apni barkat utaarta hai. Aur jab wo marjate hain to unki rooh ko araam aur chain naseeb karta hai aur qayamat ke baad jab phir sab log jeekar uthenge to naik logon ko Allah wahan har tarah ki khushi naseeb karega. Wo badshahon se badh kar wahan har tarah ka araam aur chain payenge. Ye badshahon se badh kar araam aur chain jahan milega iska naam bahesht hai aur issi ko jannat bhi kehte hai.

Aur jo log is Rasool ﷺ ki baat ko nahi maante aur khuda ke kalaam ko nahi sunte aur iske hukmon par nahi chalte wo is duniya mein bhi dil ka chain aur rooh ka araam nahi paate aur marne ke baad khuda ki khushnudi se mehroom rehte hain aur qayamat ke baad wo dukh, dard aur saza payenge ke waisi takleef kabhi nahi uthayi hogi aur wo muqam jahan unko ye saza milegi wo dozakh hai jis ko jahanum bhi kehte hai.

Jis Allah ne apne bandon ke liye zameen-o-asmaan banaya, tarah tarah ke anaaj mewe aur phal paida kiye, pehene ke liye rang birang ke kapde banaye, zameen mein qism qism ke sabze aur phool ugaye jis ne insan ke chand roz araam ke liye ye kuch banaya, kya usne unke hamesha ke araam ka samaan na kiya hoga? Jis tarah is duniya ke qaide qanoon banane aur sikhane ke liye ustaad, tabeeb aur doctor banaye hai, issi tarah is duniya ke qaide aur qanoon banane ke liye Rasool aur paighambar banaye aur jis tarah is duniya ke doctoron aur ustadon ka kehna agar hum na maane to humko duniya mein apni nadani aur jahalat se badi takleefein uthani padein. Issi tarah agar hum apni nadani aur jahalat se Rasoolon aur paighambaron ka kehna na maane to duniya mein bahut badi takleef uthayenge.

Allah ke saare ehsaanon mein sab se bada ehsaan ye hai ke us ne humko apni baaton ke samjhane aur naiki ka raasta dikhaane ke liye apne Rasool bheje.



Adam ﷺ ke waqt se lekar Hazrat Esa ﷺ tak har zamane mein aur har qaum mein khuda ke ye Rasool aate rahe. Sabse aakhri sab Rasoolon ke Rasool Hazrat Mohammed ﷺ (Allah ka darood unpar ho) ko bheja. Aap ﷺ ke baad phir koi dusra Rasool aane wala nahi kyunke khuda ki baat poori ho chuki aur khuda ka payam har jagah pahunch chuka.

## ■ WAHI

Hamare Rasool Allah ﷺ ko chalees baras ki umar mein jab Allah ne Rasool banana chaha is se pehle Aap ﷺ ko akele rehna bahut pasand tha. Kayi kayi roz ka khana le lete aur Makkah ke qareeb ek pahad ke gaar mein jis ka naam Hira tha, chale jate aur Allah ki baaton par gaur karte. Duniya ki gumrahi aur Arab ke logon ki ye buri halaat dekh kar Aap ﷺ ka dil dukhta tha. Aap ﷺ us gaar mein din raat khuda ki ibadat aur sonch mein pade rehte the. Ek din aisa hua ke wo Allah ka farishta jo Allah ka kalaam aur payam lekar Rasoolon ke paas aata hai aur jis ka naam "Jibrael ﷺ" hai nazar aaya. Is farishte ne khuda ka bheja hua sab se pehle payam jisko wahi kehte hai, Mohammed Rasool Allah ﷺ ko padh kar sunaya. Khuda ki bheji hui pehli wahi ye thi:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْكَرِيمُ الَّذِي عَلَّمَ بِالْقَلَمِ  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ  
(العلق)

**TARJUMA :** *Apne is khuda ka naam padh jis ne kayenat ko paida kiya, jis ne insanon ko jame hue khoon se banaya. Padh tera khuda bada hi kareem hai jis ne qalam ke zariye ilm ko sikhaya. Insan ko wo bataya jo wo nahi jaanta tha.*

Ye hamare Rasool Allah ﷺ par pehli wahi aayi. Is wahi ka aana tha ke Rasool Allah ﷺ par apni ummat ki taleem ka bada boj dal diya gaya. Nadanon ko batana, anjanon ko sikhana andhere mein chalne walon ko roshni dekhana aur booton ke pojariyon ko khuda-e-paak ke naam se ashna karna, Aap ﷺ ka kaam tehraya gaya. Aap ﷺ ka dil is boj ke dar se kaanp

gaya. Issi halat mein Aap ﷺ ghar wapas aaye aur apni biwi Hazrat Khadija رضی اللہ عنہا se saara waqiya bayan kiya. Hazrat Khadija رضی اللہ عنہا ne Aap ﷺ ko tasali di aur kaha ke Aap ﷺ gareebon par rahem farmate hain bekason ki madad karte hain aur jo qarzon ke bojh ke neechhe dabe hain unka bojh halka karte hain, Allah Ta'ala aise aadmi ko yun na chord dega. Phir Aap ﷺ ko apne chichere bhai Warqa Bin Naufal ke yahan legaye. Warqa Essayi hogaye the aur Abrani zuban jaante the aur Hazrat Moosa عليه السلام ki kitaab "Taurat" aur Hazrat Esa عليه السلام ki kitaab "Injeel" padhe hue the. Inhone khuda ke Rasool ﷺ (un par darood ho) se ye saara majra suna to kaha ke ye wahi khuda ka farishta hai jo Moosa عليه السلام par utra tha. Phir kaha ke aye khaash mai is waqt taqatwar aur tandurust hota jab tumhari qaum tumko tumhare ghar se nikalegi. Aap ﷺ ne poocha, kya aisa hoga? Warqa ne kaha ke jo paighaam lekar Aap aayein hai isko lekar Aap ﷺ se pehle jo bhi aaya iski qaum ne iske saath yehi kiye. Itefaaq ye ke iske kuch hi roz ke baad Warqa ne Inteqaal kiya. Abhi Aap ﷺ ne apna kaam shuru hi kiya tha ke Allah ka ye hukm aaya:

يَا أَيُّهَا الْمَدْيُونُونَ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۚ وَتِلْكَ آيَاتُ الْكِتَابِ ۚ فَكُلُوا وَشَرُّوا ۚ وَأْتُوا الْبُيُوتَ ۚ فَهَاجِرُونَ (النَّازِعَات)

**TARJUMA :** *Aye chadar mein lapte hue khade hoja, phir dar suna, aur apne rab ki badayi bol aur apne kapde paak rakh aur gandagi ko chord de.*

Is wahi ke aane ke baad Aap ﷺ par faraz hogaya ke khuda par bharosa karke khade hojayein! aur logon ko khuda ki baatein sunnayein. Rab ki badayi bolein aur napaaki aur gandagi ki baaton se bache aur bachayein.

## ■ ISLAM

Jis taleem ko le kar hamare Huzoor ﷺ bheje gaye is ka naam "Islam" hai. Islam ke maane ye hai ke apne ko khuda ke supurd kardein aur is ke hukm ke saamne apni gardan jhuka dein. Is islam ko jo maan lete is ko muslim kehte hain yani khuda ke hukm ko maan ne wala aur iske mutabiq chalne wala. Aur hum isko apni zubaan mein "musalmaan" kehte hain.

## ■ TAUHEED

Islam ka sab se pehla hukm ye tha ke Allah ek hai. Is ki khudayi mein koi is ka saathi aur saji nahi. Zameen se aasman tak issi ek ki sultanat hai. Suraj issi ke hukm se nikalta hai aur dubta hai, aasman is ke farmaan ke ta'be aur zameen is ke ishare ki paband hai, phal phool, darkht, anaaj, sab issi ke ugaye hue hain. Darya, pahad, jungle sab issi ne banaye hai. Na is ke koi aulaad hai na biwi, na maa baap hai na is ka koi humsar aur muqabil hai dukh, dard aur ranj-o-gham sab wahi deta hai aur wahi door karta hai, har khair aur khushi aur ne'mat wahi deta hai, wahi cheen sakta hai.

Islam ke is aqeede ka naam tauheed hai aur yehi islam ke kalime ka pehla juz hai “لَا إِلَهَ إِلَّا اللَّهُ”

**TARJUMA:** *yani Allah ke siwa koi ibadat ke layeq nahi aur na is ke siwa kisi aur ka hukm chalta hai.*

## ■ FARISHTE

Allah ne asmaan aur zameen ke kaamon ko waqt par qaide se anjaam dene ke liye bahut si aisi makhluqat banayi hain jo humko nazar nahi aatein, ye farishte hain jo raat din Allah ke hukmon ko baja laane mein lage rehte hai. Inmein khud kisi qism ki koi taaqat nahi hai, balke jo kuch hai wo Allah ke farmane se hai. Ye islam ke aqeede ka dusra juz hai.

## ■ RASOOL

Teesra ye hai ke Allah ke jitne Rasool aaye hain wo sab sachche aur khuda ke bheje hue hai aur sab ki taleem ek hi thi. Sabse aakhri Rasool, hamare pighambar Mohammed ﷺ aaye hai.

## ■ KITAAB

Chautha ye hai ke Rasoolon ki muarifat Allah ki jo kitaabein Taurat, Injeel, Zaboor, Quran wagaira aayi hai, wo sab sachchi hai.

## ■ MARNE KE BAAD PHIR JEENA

Paanchwa ye hai ke marne ke baad hum phir qayamat mein jee uthenge aur khuda ke saamne haazir kiye jayenge aur wo humko hamare kaamon ka badla dega.

## ■ IMAAN

Yehi paanch baatein islam ka asli aqeeda hai jin ka har musalmaan yaqeen karta hai. Inhi baaton ko mukhtesar kar ke in do faqron mein adaa kiya jata hai aur jinke zubaan se kehne aur dil se yaqeen karne ko imaan kehte hai: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

**TARJUMA:** (Khuda-e-barhaq ke siwa koi Allah nahi. Mohammed ﷺ Allah ke bheje hue Rasool hai).

Mohammed Rasool Allah ﷺ ko inhi baaton ke phailane aur logon ko samjhane ka hukm hua.

## ■ PEHLE MUSALMAAN HONE WALE

Arab ke log pehle darje ke jahil, nadan aur khuda ke deen se be khabar hogaye the aur shirk-o-kufr mein aise phanse the ke inki burayi wo sun bhi nahi sakte the. Sachayi ki ye awaaz jis ke kaanon mein sab se pehle padhi wo Hazrat ﷺ ki zouja Hazrat khadija رضي الله عنها hai. Rasool Allah ﷺ ne jab inke saamne khuda ki taleem ko pesh kiya to sunne ke saath musalmaan hogayi. Aap ﷺ ke mard saathiyon mein Abu Bakkar رضي الله عنه naam Quresh ke ek mashhoor saudagar the. Hamare Rasool ﷺ ne jab unko khuda ka payam sunaya to wo bhi fauran kalima padhkar musalmaan hogaye aur is waqt se barabar Aap ﷺ ke har kaam mein Aap ﷺ ke saath saath rehne lage.

Aap ﷺ ke pyare chacha Abu Talib ke kamseen bete ka naam Ali رضي الله عنه tha. Ye hamare Rasool ﷺ ki goudh mein pale the aur Aap ﷺ ke saath saath hi rehte the, wo bachpan hi se musalmaan rahe. Aap ﷺ ke chaheete qadim ka naam Zaid Bin Harsa tha. Unho ne bhi isalm ka kalima padh liya aur musalmaan hogaye.

Is ke baad Aap ﷺ ne aur Hazrat Abu Bakar ﷺ ne milkar chupke chupke Quresh ke aise logon ko tabiyat ke naik aur samajh ke achche the, islam ki baatein samjahni shuru ki. Bade bade naami logon mein se paanch aadmi Hazrat Abu Bakar ﷺ ke samjhane se musalmaan hue inke naam ye hai:

Hazrat Osman ﷺ Bin Affan, Hazrat Zubair ﷺ, Hazrat Abdur Rehman ﷺ Bin Aouf, Hazrat Saad ﷺ Bin Ubbi Waqas aur Hazrat Talha ﷺ. Phir ye charcha chupke chupke aur logon ke kaanon tak bhi pahuncha aur Makkah mein musalmaan ka shumaar roz ba roz badhne laga. Unmein chand ghulam bhi the, jinke naam ye hai: Hazrat Bilal ﷺ, Hazrat Amaar ﷺ Bin Yaser, Hazrat Khabaab ﷺ Bin Arath aur Hazrat Saheeb ﷺ.

Quresh ke chand naik mizaaj naujawan bhi pehle islam laye jaise Hazrat Arqam ﷺ, Sayeed ﷺ Bin Zaid, Abdullah ﷺ Bin Masood, Osman ﷺ Bin Mazoon, Hazrat Obaida ﷺ.

Ab rafta rafta ye asar Makkah ke bahar bhi phailne laga. Quresh ke sardaron ko bhi is nayi taleem ka sungan lagne laga. Ek to jahalat dusre baap dadon ke mazhab ki ulfat dono aisi cheezein thi ke Quresh ke sardaron ko is naye mazhab par bada gussa aaya. Jo log musalmaan ho cuke the unko tarah tarah se sataane lage. Musalmaan pahadon ke darron aur gaaron mein jaa jaa kar chupkar namaz padhte the aur Allah ka naam lete the. Ek martaba khud Allah ke Rasool ﷺ apne chachare bhai Hazrat Ali ﷺ ko saath lekar kisi darre mein namaz padh rahe the ke Aap ﷺ ke chacha Abu Talib aa nikle. Unko ye nayi cheez ajeeb maloom hui. Bhatije se poocha, ye kaisa deen hai? farmaya, ye hamare dada Ibrahim ﷺ ka deen hai. Abu Talib ne kaha, tum shauq se is deen par qayam raho, mere hote hue tumhara koi kuch nahi kar sakta.

Teen baras tak Aap ﷺ yun hi chup chupkar aur chupke chupke booton ke khilaaf waaz karte rahe aur logon ko sahi deen ka sabaq padhate rahe. Jo naik aur samajh daar hote

qubool karlete aur jo nasamajh aur hatt dharam hote wo na maante balke ulthe dushman hojate.

Us zamane mein kaabe ke paas ek gali thi jis mein ek bade sachche aur jaansaar musalmaan Arqam رضي الله عنه ka ghar tha. Ye ghar islam ka pehla madarsa tha. Aap ﷺ aksar yahan tashreef rakhte the aur musalmaanon se milte aur unko khuda ki yaad aur naseehat ki achchi achchi baatein sunate aur inke imaan ko mazboot banate. Jo log is deen ka shauq rakhte wo yahin aakar khuda ke Rasool se milte aur musalmaan hote.

## ■ PEHLI AAM MUNADI

Teen baras ke baad khuda ne Aap ﷺ ko hukm diya ke ab alaniya khuda ka naam buland karo aur nidar hokar but parasti ki mukhalifat karo aur hamare bandon ko naiki aur naseehat ki baatein sunao. Itefaaq ki baat dekho ke is waqt jis ne sab se zyada Aap ﷺ ka saath diya aur Aap ﷺ ki himayat ka beda uthaya wo bhi Aap ﷺ ke ek chacha the jinka naam Abu Talib tha. Padh chuke ho ke wo Aap ﷺ ko kitna pyaar karte the. Issi tarah jis ne sabse zyada Aap ﷺ ki mukhalifat ki aur Aap ﷺ ki dushmani mein koi kasar utha na rakhi wo bhi Aap ﷺ hi ke chacha the jinka naam Abu Lahab tha. Abu Lahab ke alawa Aap ﷺ ke deen ka sab se bada dushman Abu Jahel nikla jo Quresh ka ek sardar aur bada daulatmand tha. Quresh ke sardaron ka kehna ye tha ke agar khuda ko apna qasid aur ailchi banakar kisi ko bhejna hi tha to Makkah ya tayaf ke kisi daulatmand rayees ko banakar bhejta. Inki samajh mein ye baat nahi aati thi ke khuda ke darbaar mein daulat aur riyasat ki nahi balke naiki aur achayi ki qadar hai. Isne duniya banane se pehle hi se taye karliya tha ke Quresh ke gharane mein Abdullah ke yateem bete Mohammed ﷺ ko apna aakhri Rasool banakar bhejega, chunacha is ne bheja aur wo ab zaahir hua.

Hamare Rasool ﷺ ko jab deen ki khulam khula dawat ka hukm hua to Aap ﷺ ne Makkah ki ek pahadi par jiska naam



"Safa" tha, khade hokar Quresh ko awaaz di. Arab ke dastoor ke mutabiq is awaaz ko sunkar qabeele ke saare aadmiyon ka jama hojana zaroori tha. Is liye Makkah ke bade bade sardar is pahadi ke neeche aakar jama hue. Aap ﷺ ne un se poocha ke agar mai tum se ye kahoon ke is pahadh ke peeche tumhare dushmanon ka ek lashkar aa raha hai to kya tumko iska yaqeen aayega? sab ne kaha, haan beshak, kyunke humne tumko hamesha sach bolte dekha. Aap ﷺ ne farmaya, to mai kehta hoon ke agar tumne khuda ke paigham ko nahi maana to tumhari qaum par ek bahut badi aafat aayegi. Ye sunkar Abu Lahab ne kaha, kya tumne yehi sunane ke liye humko yahan bulaya tha? Ye keh kar utha aur chala gaya. Quresh ke dusre sardar bhi khafa hokar chale gaye.

## ■ AAM TABLEEGH

Lekin hamare Rasool ﷺ ne in sardaron ki khafgi ki parwah na ki aur but parasti ki burayi khulam khula bayan karte rahe aur khuda ki ektayi, ibadat aur achche akhlaaq aur qayamat ka waaz farmate rahe. Jinke dil achche the wo Aap ﷺ ki baat qubool karte jate the, lekin jo dil ke naik na the wo shararat par utar aaye aur Aap ﷺ ko tarah tarah se satane lage. Raaste mein kaante daal dete. Aap ﷺ namaz padhne khade hote to chedte, kaabe ka tawaaf karne jaate to awaazein kaste, logon mein Aap ﷺ ko shayar, jadugar, pagal wagaira mashhoor karte aur jo naya aadmi aata isko pehle hi jaakar keh aate ke hamare yahan ek shakhs apne baap dadaon ke deen se phir gaya uske paas na jana.

Aap ﷺ unki ye tamaam sakhtiyan jhelte the aur apna kaam kiye jate the. Quresh ne dekha ke kisi tarah baaz nahi aata to ek din wo ekatteh hokar Aap ﷺ ke chacha Abu Talib ke paas gaye aur kaha ke tumhara bhatija hamare buton ko bura bhala kehta hai, hamare baap dadaon ko gumrah batata hai aur humko nadaan tehrata hai. Ab ya to beech se hat jao ya tumbhi maidaan mein ajao ke hum dono mein se ek ka faisla hojaye. Abu Talib ne dekha ke waqt ab nazuk hai, Hazrat ﷺ

ko bulakar kaha ke mujh budhe par itna bojh na daalo ke utah na sakoon. Zaahir mein Hazrat ko agar kisi ki madad ka sahara tha to yehi chacha the. Unki ye baat sunkar Aap ﷺ aankhon mein aansu bhar laye phir farmaya, chachajaan! Khuda ki qasam agar ye log mere ek haath par suraj aur dusre haath par chaand rakh de tab bhi mai apne kaam se baaz na aaonga. Aap ﷺ ki ye mazbooti aur aur pakka iraada dekh kar aur Aap ﷺ ki is asar se bhari hui baat sunkar Abu Talib par bada asar hua. Aap ﷺ se kaha. "Bhatije jao apna kaam kiye jao, ye tumhara kuch bhi nahi kar sakte."

Chacha ka ye jawab sunkar dil mein dharas bandhi aur apna kaam aur teizi se karna shuru kiya. Aksar qabeele ke eka duka aadmi musalmaan hone lage the. Quresh ke sardaron ne dekha ke dhamki se kaam na chala, ab zara phusla kar kaam chalaye. Sab ne mashwara kar ke Utba naami Quresh ke ek sardar ko samjha bujha kar Aap ﷺ ke paas bheja. Is ne Aap ﷺ ke paas pahunch kar ye kaha." Ae Mohammed! (ﷺ) qaum mein phoot daalne se kya faida? Agar tum Makkah ki sadari chahte ho to wo haazir hai, agar kisi bade gharane mein shadi chahte ho to ye bhi hosakta hai, agar daulat chahte ho to hum iske liye bhi tayyar hai magar tum is kaam se baaz aao.

Utba ko khayal tha ke hum jo chaal chale hain is ki kamiyabi mein shak hi nahi, Mohammed ﷺ in teen baaton mein se kisi ek ke lalach mein aakar zaroor hi humse sulaah karlenge lekin Aap ﷺ ki zubaan se usne wo jawab suna jis ki zara bhi umeed isko na thi. Aap ﷺ ne Quran-e-paak ki chand ayatein isko sunayi. In aayaton ka sunna tha ke iska dil dahel gaya. Wapas aaya to Quresh ne dekha ke is ke chehre ka rang faq hai. Utba ne kaha, bhaiyo! Mohammed (ﷺ) jo kalaam padhte hain wo na shayari hai aur na jadugari hai. Meri rai ye hai ke tum inko inke haal par chord do. Agar wo kamiyab hokar Arab par ghalib aagaye to ye hamari hi izzat hai warna Arab ke log khud inka khaatma kardenge. Lekin Quresh ne uski baat na maani aur apni zid par barabar ade rahe.

Ab Aap ﷺ ka ye kaam tha ke ek ek aadmi ke paas jaate aur isko samjhate koi maan leta, koi chup rehta, koi jhidak deta. Is haalat mein jo log Aap ﷺ par imaan laye aur musalmaan hue unki badi tareef hai aur un mein se baaz baaz ke musalmaan hone ka qissa bada dilchasp hai.

### ■ HAZRAT HAMZA رضي الله عنه KA MUSALMAAN HONA

Hazrat Hamza رضي الله عنه Aap ﷺ ke chacha the umar mein kuch hi bade the. Ek rishte se Aap ﷺ ki khala ke bete the aur doodh shareek bhai bhi the, isliye wo Aap ﷺ se badi mohabbat karte the. Aadmi bade pehelwaan the, zyada waqt sair aur shikaar mein kharch karte the. Abu Jahal ka haal to maloom hai ke wo Aap ﷺ ko kis kis tarah satata tha. Ek din ka waqiya hai ke Abu Jahal ne apne mamool ke mutabiq Aap ﷺ ko bahut kuch bura bhala kaha. Ek laundi khadi ye baatein sun rahi thi. Shaam ko jab Hamza رضي الله عنه shikaar se wapas aarahe the us laundi ne jo kuch dekha aur suna tha un se dohra diya. Hamza رضي الله عنه ye sunkar gusse se laal hogaye aur ussi halat mein kaabe ke sahen mein jahan Quresh ke bade bade log apne jalse jamakar baithe the aaye aur Abu Jahal ke paas aakar kamaan is ke sar par maari aur kaha "lo mai musalmaan hogaya hoon" tumhara jo jee chahe mere saath karlo". Ye keh kar ghar chale aaye. Ab wo din aaya ke islam ke halqe mein Quresh ka bada pehelwaan shareek hogaya.

### ■ HAZRAT OMER رضي الله عنه KA MUSALMAAN HONA

Khataab ke bete Omer رضي الله عنه Quresh ke ek khandaan ke naujawan the. Mizaaj mein sakhti thi, jo baat karte the sakhti se karte the. Ye bhi us waqt islam ke bade dushman the. Musalmaanon ko cheda aur sataya karte the. Khuda ka aisa karna hua ke ek din ye kisi but khane mein pade so rahe the ke but khane ke andar se لَا إِلَهَ إِلَّا اللَّهُ ki awaaz suni. Ghabra kar uth baithe aur ab wo is awaaz ki sachayi par kabhi kabhi gaur karne lage. Huzoor ﷺ raaton ko jab Quran Shareef padhte to ye dosron se chup kar khade hokar sunne lagte. Ek raat ko

Aap ﷺ namaz mein Quran Shareef ki ek surat padh rahe the Omer ؓ ek ek aayat sun rahe the aur asar le rahe the lekin chunke mizaaj ke pukhta aur tabiyat ke mustaqal the, wo is asar ko dafaa karte rahe.

Is se pehle Omer ؓ ki behen Fatima ؓ aur behnoui Saad ؓ Bin Zaid musalmaan ho chuke the. Omer ؓ ko pata chala to dono ko rasiyon se jakadh kar baandh diya. Mashhoor ye hai ke ek dafa Omer ؓ ke dil mein aaya ke chal kar Mohammed Rasool Allah ﷺ hi ka sar qalam kyun na kardoon ke roz ka jhagda khatam hojaye. Ye irada kar ke wo talwaar laga kar ghar se nikle. Rah mein ek musalmaan se unki mulaqat hui. Is ne poocha ke Omer! Kidhar ka irada hai? Unho ne kaha, jata hoon ke Mohammed (ﷺ) ka kaam aaj tamaam kardoon. Us ne kaha, pehle apne behen aur behenoui ki to khabar lo is taan se wo betaab hogaye, palat kar apni behen ke ghar ka raasta liya. Pahunche to Quran Shareef padhne ki awaaz suni. Gusse se be qaboo hokar behen aur behenoui ko jee khol kar maara, magar dekha to inko tauheed ka nasha issi tarah tha. Inke dil par iska bada asar hua. Kaha ke achcha jo surah tum padh rahe the wo mujhe bhi dikhao. Unho ne wo warq laakar haath par rakhdiya. Omer ؓ jaise jaise usko padhte jaate the unka dil kaanpta jata tha. Aakhir chilla uthe: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Ye wo zamana tha jab Aap ﷺ Arqam ؓ ke ghar mein the. Hazrat Omer ؓ seedhe wahan pahunche. Darwaze band the, awaaz di. Jo musalmaan wahan the, Hazrat Omer ؓ ko talwaar liye dekh kar darre. Hazrat Hamza ؓ ne kaha “aane do, agar wo khuloos ke saath aaya hai to behtar hai warna isi ki talwaar se iska sar qalam kardiya jayega”. Darwaza khula aur Hazrat Omer ؓ andar khadam rakha to Rasool-e-khuda ﷺ khud aage badhe aur unka daman pakad kar farmaya “kyun Omer! kis iraade se aaye ho?” Arz kiya Imaan laane ke liye. Ye sunkar musalmaanon ne is zor se Allahu Akbar ka naara maara ke Makkah ki pahadiyaan goonj uthi.

Kaafiron ko jab Hazrat Omer رضی اللہ عنہ ke musalmaan hone ka haal maloom hua to unhone sab taraf se Hazrat Omer رضی اللہ عنہ ke makaan par narga kiya. Lekin Aas Bin Wayal ke samjhane se wo wapas chale gaye. Hazrat Omer رضی اللہ عنہ musalmaan hue to musalmaanon ki himat bandh gayi. Ab tak musalmaan kaafiron ke darr se kaabe mein jaakar namaz nahi padhte the. Hazrat Omer رضی اللہ عنہ musalmaan hue to sab musalmaanon ko saath lekar nikle aur ladkar kaabe ke sahen mein jaakar namaz padhi.

## ■ HAZRAT ABU ZARR GIFARI رضی اللہ عنہ KA MUSALMAAN HONA

Rasool Allah ﷺ ke musalmaan saathiyon ko "Sahaba" kehte hai. Islam jaise jaise phailta jata tha sahabiyon ki tedaad bhi roz ba roz badhti jati thi yahan tak ke Makkah ke bahar bhi wo pahunch gaye. Makkah se kuch door par Gaffar ka khabila rehta tha. Is mein Abu Zarr رضی اللہ عنہ aur Anees رضی اللہ عنہ do bhai the. Abu Zarr رضی اللہ عنہ ko jab ye maloom hua ke Makkah mein ek Rasool paida hua hai jis ka daawa ye hai ke is ke paas asmaan se khuda ka payaam aata hai to unho ne apne bhai Anees رضی اللہ عنہ ko bheja ke jaakar is Rasool ka haal daryافت kare aur is ki baatein sunne. Anees رضی اللہ عنہ Makkah aaye aur wapas jaakar apne bhai se kaha ke wo akhlaaq ki achchi achchi baatein logon ko batate hain aur jo kalaam wo pesh karte hain wo sher nahi. Ye sunkar Abu Zarr رضی اللہ عنہ ka shauq aur badha aur wo khud sawaar hokar Makkah aaye aur Makkah mein dakhil hue ke khuda ke is Rasool ka pata lagayein. Kisi se poochna mushkil tha, raat hogayi aur wo lait gaye Hazrat Ali رضی اللہ عنہ ka idhar se guzar hua to wo samjhe ke ye koi pardesi hai. Hazrat Ali رضی اللہ عنہ ne inki taraf dekha, wo peeche ho liye. Raaste mein ek ne dusre se baat na ki. Raat bhar wo inke ghar rahe, subha hui to wo phir kaaba chale aaye aur din bhar yun hi pade rahe. Raat hui to phir wahan lait gaye. Hazrat Ali رضی اللہ عنہ ab phir idhar se guzre to dekha ke wahi pardesi hai. Inko utha kar apne ghar laye aur koi baat cheet nahi hui. Raat guzaar kar Abu Zarr رضی اللہ عنہ phir kaabe mein pahunche. Issi

tarah din guzra. Raat aayi to chaha ke yahi laite rahe. Ke phir Hazrat Ali ؑ ka guzar hua aur inko saath lekar chale. Raaste mein poocha ke tum kidhar aaye ho? Unho ne jo maajra tha bayan kiya. Farmaya, haan sach hai, khuda ke wo Rasool hai. Achcha subha ko mere saath chalna. Subha hui to wo unko lekar khuda ke Rasool ke haan chale. Jab wahan pahunche aur Aap ﷺ ki baatein suni to dil ki baat zubaan par aagayi. Kalima padhkar musalmaan hogaye. Hazrat Mohammed ﷺ ne farmaya, is waqt tum apne ghar chale jao. Unho ne kaha, nahi. Khuda ki qasam mai is kalime ko in kaafiron ke saamne cheekh kar kahoonga. Ye kehkar wo kaabe mein aaye aur bade zor se cheekh kar pukare:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**TARJUMA :** *Mai garwahi deta hoon ke Allah ke siwa koi mabood nahi aur ye ke Mohammed Allah ke Rasool hai.*

Kaafiron ne ye awaaz suni to har taraf se in par toot padhe aur sab ne milkar buri tarah inko maara. Abbas ؑ Aap ﷺ ke chicha da'ud kar aaye aur inko bachaya. Aur Quresh se kaha ke tumko maloom nahi ke ye Gaffar ke qabeele ka aadmi hai aur tumhari tijarat ka raasta udhar hi se guzarta hai. Tab Quresh ne badi mushkil se inko chorda. Dusre din phir wo kaabe mein aaye aur issi tarah zor se chilla kar islam ka kalima padha. Kaafir phir da'ude aur inko maarne lage aur phir Hazrat Abbas ؑ ne aakar unko bachaya. Ye tha Sahaba ؓ ke islam ka nasha jo utaare na utarta tha.

## ■ GHAREEB MUSALMAANON KA SATAYA JAANA

Quresh mein jab ye dekha ke musalmaan ki tedaad roz ba roz badhti jati hai aur ye sailaab roke nahi rukta to unho ne zor aur zulm karne ki thaani li. Jis ghareeb musalmaan par jis kaafir ka bas chala usko tarah tarah se satane lage. Dopaher ko arab ki registaani aur pathrili zameen behad garm hojati hai, is

waqt wo beyaar wa madadgaar musalmaanon ko pakad kar is tez dhoop mein isi garm zameen par leetate, chaati par bhaari pathar rakh dete, badan par garm baloo bichate, lohe ko aag par garam kar ke ise daagte. Ye wo sazaein thi jo Bilal ؓ aur Suhaib ؓ do musalmaan ghulamon ko di jaati thi.

Is se bhi taskeen na hoti to Hazrat Bilal ؓ ke galle mein rassi bandhte aur laundon ke hawale karte aur wo inko galiyon mein ghaseette phirte lekin inka ye haal tha ke is halat mein bhi zubaan par أَحَدًا hota.

**TARJUMA :** *Yaani wo khuda ek hai, wo khuda ek hai.*

**Suhaib ؓ** bhi ghulam the jo musalmaan hogaye the, inko pakadh kar itna maarte the ke inke hosh wa hawaas jaate rehte the.

**Khabaab ؓ** Bin Arth bhi poorane musalmaanon mein the. Inko tarah tarah ki takleefein di gayi yahan tak ke ek din garm koylaon par unko chith letaya gaya aur us waqt tak na chorda gaya jab tak koyla thande na hogaye.

**Yasir ؓ** aur in ke bete Omaar ؓ biwi Sumaiya ؓ ye teeno Makkah ke ghareebon mein the aur islam laane walon mein bahut pehle hai. Yasir ؓ to kaaifiron ke haaton se takleefein uthate uthate mar hi gaye. Sumaiya ؓ ko Abu Jahal ne aisi barchi maari ke wo jaan bahaq hogayi. Omaar ؓ ko tapti hui zameen par leeta kar itna maarte ke wo behosh hojaate. Zunaira ؓ ek musalmaan bandi thi, Abu Jahal ne inko itna maara ke aankhein jaati rahi aur dusre ghareeb musalmaanon aur nau muslim ghulamon aur kaneezon ko aisi hi sazaein di jaati. Hazrat Abu Bakar ؓ ne Hazrat Bilal ؓ, Aamir ؓ, Labniya ؓ, Zunaira ؓ, Nahdiya ؓ aur Umme Abees ؓ wagaira musalmaan ghulamon aur badiyon ko inke zalim aur be rahem malikaon se khareed kar azaad kar diya.

Ye to ghareeb musalmaanon ka haal tha, Jo izzat aur daulat waale the wo apne buzrug rishtedaron ke panjon mein the. Hazrat Osman ؓ jab musalmaan hue to unke chacha



ne inko rassi mein baandh kar maara. Hazrat Sayeed ﷺ Bin Zaid aur inki biwi Fatima ﷺ ko jo Hazrat Omer ﷺ ki behen thi Hazrat Omer ﷺ rassi se jakad dete the. Hazrat Zubair ﷺ musalmaan hue to inke chacha inko chatayi mein lapait kar inki naak mein dhuwa dete the. Abdullah ﷺ Bin Masood musalmaan hue to kaabe mein jaakar sureh Rehman padhna shuru kiya. kaafir har taraf se inpar toot padhe aur buri tarah se maara.

Musalmaan is bekasi mein kya karte. Aakar Hazrat Rasool Allah ﷺ se kaafiron ki shikayat karte aur arz karte ke ya Rasool Allah ﷺ dua kijiye ke musalmaanon ko aman mile.

Aap ﷺ inko tasalli dilasa dete aur pichle paighambaron ka haal sunate aur unhone haq ki raah mein jo takleefein uthayi unko bayan karte aur farmate ke haq ka aftaab zyada dair badal mein chupa reh nahi sakta. Ek zamana aayega jab khuda tumko galba dega, tum se pehle kisi paighambar ko aare se cheer diya gaya, kisi ka gosht lohe ki kangsi se chil diya gaya magar unho ne haq ko nahi chorda.

## ■ HABSH KI HIJRAT

Ek shaher se dusre shaher ko chale jaane ko hijrat kehte hai. Padh chuke ho ke arab ka mulk samundar ke kinare hai. Aur Hajaz jis samundar ke kinare hai uska naam Behr-e-Ahmar hai. Behr-e-Ahmar ke is kinare Africa mein habsh ka mulk hai. Wahan ka Esaayi badshah bahut naik tha. Musalmaanon ki takleefein jab badh gayi to nabu'at ke paanchwe saal Hazrat Rasool-e-Khuda ﷺ ki ijazat se giyara (11) mard aur chaar (4) aurtein kashti mein bait kar habsh ko rawana hogaye.

Habsh ke badshah ko Najashi kehte hai. Najashi ne in musalmaanon ko apne haan bade aman-o-amaan mein rakha. Quresh ko jab is ki khabar hui to unho ne Najashi ke paas apne do safeer bheje ke ye hamare mujrim hai, inko hamare hawale

kardijiye. Badshah ne musalmaanon ko bula kar haal poocha. Hazrat Ali ؑ ke bhai Hazrat Jafar ؑ ne musalmaanon ki taraf se ye taqreer ki.

“Ae badshah! hum jahil the, but poojte the, murdaar khate the, badkaari karte the, padosiyon ko satate the, bhai bhai par zulm karta tha, zorawar kamzoraon ko khajata tha. Itne mein hum mein ek shakhs paida hua jis ki buzrugi, sachayi aur imaandari se hum waaqif the. Isne humko sachche deen ki dawat di aur bataya ke hum buton ka poojna chord de, sach bolein, zulm se baaz aayein, yateemon ka maal na khahein, padosiyon ko araam dein, paak daman auraton par badnami ka naam na lagaye, namaz padhe, roze rakhe, khairaat dein. Humne is shakhs ko khuda ka paighambar maana aur iski baaton par amal kiya. Is jurm par hamari qaum hamari jaan ki dushman hogayi aur hum ko majboor karti hai hum is ko chord kar usi pehli gumraahi mein rahen”.

Najashi ne kaha, tumhare paighambar par jo kalam utra hai kahin se padho. Hazrat Jafar ؑ ne Sureh Maryam ki chand ayatein padhi. Najashi par unka ye asar hua ke iski tareef se ansu jaari hogaye. Phir kaha, khuda ki qasam ye kalam aur injeel dono ek hi chiraag ke partu hai ye keh kar Quresh ke aadmiyon se kaha ke tum wapas jao. Mai in mazloomon ko wapass na doonga.

Musalmaanon ne jab Najashi ki ye meherbani dekhi to baad ko aur bhi bahut se musalmaan chup kar Habsh ko rawana hogaye yahan tak ke unki tedaad wahan kam —o-besh tiryasi (83) hogayi.

## ■ ABU TALIB KI GHAATI (SHO'BE) MEIN NAZAR BANDI

Quresh ne dekha ke ye tadbeer bhi kargar na hui. Isliye Quresh ke sab khandanon ne milkar nabu'at ke saatwein saal

ye maheda kiya ke koi shakhs paighambar-e-khuda (ﷺ) ke khandaan se jis ka naam Banu Hasham tha koi ta'luq na rakhega, na in se koi shadi biyah karega, na inke haath khareed-o-faroqt karega, na inko khana peene ka koi samaan dega. Ya ye ke wo Mohammed (ﷺ) ko hamare hawale karden.

Ye maheda likh kar kaabe ke darwaze par latka diya gaya. Abu Talib khandaan ke sab logon ko lekar ek darre mein chale gaye jo sho'be Abu Talib kehlata hai. Yahin dusre musalmaanon ne bhi aakar panaah li aur bahut takleef ke saath yahan rehne lage. Pattiyan kha kar basar karte, sukhachamda milta to isko bhoon kar khate. Bache bhook se bilbilate the. Hazrat (ﷺ) ke khane ke liye Bilal (رضي الله عنه) bagal mein kuch chupa kar kahin se kabhi kabhi le aate the kaafir musalmaanon ki ye halat dekh kar khush hote the. Teen saal issi tarah guzar gaye. Aakhir khud un zalimon mein se kuch ko rahem aaya aur unho ne is zalimana mahede ko tod dala.

## ■ ABU TALIB AUR KHADIJA (رضي الله عنها) KI WAFAT

Ab wo darre se nikal kar apne gharon mein aaye. Kuch hi din guzre the ke Aap (ﷺ) ke pyare chacha Abu Talib ne wafaat payi. Abhi is ghum ko chand hi roz hue the ke Hazrat (ﷺ) ki ghumgasaar biwi Hazrat Khadija (رضي الله عنها) ne bhi inteqal kiya. Ye zamana Aap (ﷺ) par bahut sakht guzra. Aap (ﷺ) ke yehi do maunas aur ghumgasar the. Dono ek hi saal ke andar aage peeche chal basse.

## ■ AAP (ﷺ) PAR MUSIBATEIN

Quresh ke zalimon ko Abu Talib ke ruwaab daab aur Hazrat Khadija (رضي الله عنها) ke khatir se ab tak khud Rasool Allah (ﷺ) par haath uthane ki himaat nahi hoti thi. In donon ke uth jaane par maidan khali hogaya. Ab wo khud Huzoor (ﷺ) ke saath be adabi se pesh aane lage.

Ek dafa Aap ﷺ rah mein jarahe the ke kisi zalim ne sar-e-mubarak par khaak dali di. Aap ﷺ isi tarah ghar aaye. Aap ﷺ ki sahebzadi paani lekar aayi. Sar-e-mubarak ko dhوتي jati thi aur baap ki ye surat dekh kar roti jati thi. Aap ﷺ ne farmaya, baap ki jaan! roo nahi, khuda tere baap ko yun na chordega.

Ek dafa Aap ﷺ kaabe ke sahen mein namaz padh rahe the. Quresh ke sardar jalsa jamaye baithe the. Namaz padhte dekh kar kehne lage ke koi ount ki oajhdi lakar iski gardan par rakh de, chunacha ek shareer ne ye kaam kiya. Is bojh se Aap ﷺ ki peet dab gayi. Kisi ne Hazrat ﷺ ki sahebzadi Hazrat Fatima رضی اللہ عنہا se jaakar iski khabar ki. Wo aayi to kisi tarah is ki gandegi ko hata kar door kiya.

Ek dafa ek shareer ne Aap ﷺ ki gardan mein chadar ka phanda daal kar chaha ke gala ghont de. Hazrat Abu Bakar رضی اللہ عنہ ne daud kar Aap ﷺ ko bacha liya aur is se kaha ke kya ek shakhs ki jaan sirf itni baat par lena chaahte ho ke wo kehta hai ke mera parwardigaar Allah hai.

## ■ TAIF KA SAFAR

Makkah se chalees mil ke fasle par sarsabz aur shadab shaher tha. Aap ﷺ ne Makkah ke logon ki ye halat dekh kar ye tai kiya ke Taif jayein aur wahan ke rayeeson ko islam ka payaam sunnayein. Aap ﷺ Zaid Bin Harsa ko saath le kar Taif gaye aur wahan ke rayeeson ko deen-e-haq ki dawat di magar afsos ke in mein se ek ne bhi is ko qubool nahi kiya aur isi par bas nahi kiya balke bazaar ke shareeron ko ubhaar diya ke wo Aap ﷺ ko satayein. Wo raaste ke donon taraf khade hogaye aur jab Aap ﷺ idhar se guzarne lage to Aap ﷺ ke paon par pathar barsaye jis se Aap ﷺ ke paon lahu lahaan hogaye. Aap ﷺ dard ke maare kahin baith jaate to wo bazu thaam kar uthadete. Shareer phir pathar maarte aur galiyaan dete, Aap ﷺ thak kar phir baith jaate. Akhir Aap ﷺ ne ek bagh mein panaah li. Ye kaisi aazmaish ka waqt tha. Is waqt

Aap ﷺ ko khuda ka ek farishta nazar aaya jis ne Aap ﷺ ko khuda ka paighaam sunnaya ke ya Rasool Allah! agar Aap kahen to Taif walon par in pahadaon ko de maara jaye ke wo kuchal kar rahjayein? Aap ﷺ ne ummat par meherbaan hokar arz ki ke khudaya! aisa na kar, shayad ke in ki nasal se koi tera maanne wala paida ho.

## ■ QABEELON MEIN DAURAH

Taif ke nakaam safar ne Aap ﷺ ke mazboot irade par koi asar nahi kiya. Ab Aap ﷺ ne qasd kiya ke ek ek qabeele mein phir kar khuda ka payaam sunnayein. Is ke liye Makkah mein haj ka qudrati mauqa maujood tha. Is zamane mein arab ke goshe goshe se log aate aur kayi kayi din teherate. Makkah ke aas pass meley bhi lagte the aur yahan bhi aadmiyon ka jamao hota tha. Anhzrat ﷺ ne in majmoaun mein ek ek qabeele mein phir phir kar waaz kehna aur Quran Shareef ki ayatein sunnani shuru ki. Is ka ye asar hua ke poore mulk mein islam ki awaaz phail gayi.

## ■ AOS AUR KHAZRAJ MEIN ISLAM

Inhi qabeelon mein shaher Yasrab ke rehne waale do mashhoor qabeele bhi the jin ke naam Aos aur Khazraj hai. Ye qabeele is shaher mein muddat se rehte the aur kasht kari karte the. In ke aas pass yahudi abaad the jo saudagar aur mahajan the. Logon ko sood aur paidawaar par qarz dete the aur badi sakhti se wasool karte the. Ye qabeele apas mein ladte rehte the aur inpar ye sarmaye waale yahudi goya ek tarah ki hukumat karte the. Garz ye dono qabeele kuch to apaas mein lad lad kar aur kuch yahudiyon ke phande mein phans kar tabah hogaye the.

Yahud ki aasmani kitabon mein ek paighambar ke aane ki khabar thi aur yahud ki aksar mehfilon mein is ke paida hone ki guftagu raha karti thi. Ye awaazein Aos aur Khazraj ke

kaanon mein bhi pada karti thi. Nabu'at ke duswein saal rajab ke mahine mein in dono qabeeleon ke kuch log Makkah aaye. Aap ﷺ Aqba ke muqaam par in se mille aur in ko khuda ka kalaam sunnaya. In logon ne ek dusre ko dekh kar kaha ke ye to wahi paighambar maloom hote hain. Kahin aisa na ho ke yahud hum se baazi lejayein. Ye keh kar sab ne ek saath islam qubool kiya, ye cheh (6) aadmi the.

Dusre saal yasrab se barah (12) aadmi aakar musalmaan hue. Inhone khuwahish zahir ki ke hamare saath koi aisa aadmi bheja jaaye jo hum ko islam ki baatein sikhaye aur hamare shaher mein jakar waaz kahe. Aap ﷺ ne is kaam ke liye Musa'b Bin Omair رضي الله عنه ko chuna. Ye Abd Manaf ke pote aur poorane musalmanon mein the. Ye in logon ke saath Yasrab aaye aur yahan akar logon ke gharon mein phir phir islam ka waaz kehna shuru kiya. Is waaz ke asar se log musalmaan hone lage aur ek saal ke andar andar is shaher ke aksar gharane musalmaan hogaye.

## ■ UQBA KI BAIT

Agle saal jab haj ka zamana aaya to Yasrab se bahatar (72) aadmi anhazrat ﷺ se milne aaye aur chup kar Aap ﷺ ke haath par bait ki. Is waqt Aap ﷺ ke saath Aap ke chacha Abbas رضي الله عنه bhi the jo agarche abhi tak musalmaan nahi hue the magar Aap ﷺ se bahut mohabbat rakhte the. Inhone ne in logon se kaha ke Mohammed ﷺ apne khandaan mein badi izzat rakhte hai. Dushmanon ke muqabile mein hum hamesha in ka saath dete rahe, ab ye tumhare pass jana chahte hain. Agar tum marte dum tak in ka saath de sako to behtar warna abhi se jawab dedo. Yasrab ke ek sardar Abraar رضي الله عنه ne kaha hum log talwaron ki godh mein pale hai. Wo isi qadr kehne paye the ke ek dusre sardar Abu Al Haseem رضي الله عنه ne kaha. "Ya Rasool Allah! hum se aur yahudiyon se ta'luqaat hai. Bait ke baad ye ta'luqat toot jayenge. Aisa na ho ke jab islam ko quwwat aur taqat hasil hojaye to Aap ﷺ hum ko chord kar chale jayein."

Aap ﷺ ne muskura kar farmaya.” tumhara khoon mera khoon hai. Tum mere ho aur mai tumhara hoon”. Is ke baad Aap ﷺ ne in mein se barah (12) naqeeb (sardar) chune. In ke naam khud inhi logon ne chun kar bataye the. In barah (12) mein se nau (9) Khazraj aur teen (3) Aos ke the.

## ■ HIJRAT<sup>2</sup>

### MADINA AUR ANSAAR<sup>3</sup>

Yasrab mein musalmaanon ko aman ki jaga mil gayi thi is liye an hazrat ﷺ ne Makkah ke musalmaanon ko ijazat di ke wo apna desh chod kar shaher Yasrab ko chale jaayein musalmaanon ne ahista ahista ab Yasrab ko hijarat karni shuru ki. Akhir mein khud an hazrat ﷺ ne bhi Makkah ko chod kar hijarat karni chahi. Quresh ke logon ko bhi is ki khabar mil chuki thi. Inhone apas mein mil kar ye taye kiya ke raat ko har qabeele ka ek ek aadmi jama ho aur sab mil kar ek saath Mohammed ﷺ ko sote hue qatl karde, Khuda ne Aap ﷺ ko in ke is mashware ki khabar di.

Makkah walon ko Hazrat ﷺ ke mazhab se go sakht mukhalifat thi magar phir bhi sab ko Aap ﷺ ki diyanat aur amanat par bada bharosa tha chunache bahut se logon ki amanatein Aap ﷺ ke paas thi. Aap ﷺ ne ye amanatein Hazrat Ali Murtuza ؑ ko supurd ki aur farmaya ke aaj raat tum mere bistar par aaram karna aur subha logon ko inki amanataein de kar tum bhi chale aana. Is hukm ke mutabiq Hazrat Ali ؑ ne raat ko an hazrat ﷺ ke bistar par aaram kiya. Quresh ke log subha tak ghar ko ghare pade rahe. Subha sawere ye dekh kar hairaan hogaye ke Mohammed ﷺ ke bistar par Mohammed ﷺ ke bajaye Ali ؑ Bin Abi Talib hai.

2 Pehle padh chuke ho apne desh ko chod kar dusre desh mein jaakar basne ko hijrat kehte hain.

3 Ansar, Nasir ki jama hai, iske maane madadgaar ke hain - Madine ke jin musalmaanon ne Huzoor ka saath diya wo Ansar kehlate hain.



Anhazrat ﷺ aur Hazrat Abu Bakkar mein hijrat ka mashwara pehle hi ho chuka tha. Dono apne gharaon se nikal kar Makkah ke paas hi Sur naam ke ek pahad ke gaar mein ja kar chup gaye, subha ko kafiron ne Aap ﷺ ki khoj shuru ki aur dhoonte dhoonte is gaar ke moo tak aagaye. Hazrat Abu Bakar ﷺ ghabra kar bole, Ya Rasool Allah! dushman itne qareeb aagaye hai ke agar wo apne paon ki taraf dekhe to hum ko dekhenge. Lekin Huzoor ﷺ ke itmenaan ka wohi haal tha. Farmaya ghabrao nahi khuda hamare saath hain.

Anhazrat ﷺ aur Hazrat Abu Bakar ﷺ teen din tak isi gaar mein rahe. Hazrat Abu Bakar ﷺ ke bete Abdullah raat ko aakar Makkah waalon ke halaat aur mashwaron ki khabar diya karte the. Kuch raat gaye Hazrat Abu Bakar ﷺ ka ghulam chupke se yahan bakriyaan le aata. Aap ﷺ aur Hazrat Abu Bakar ﷺ in ka doodh pee lete.

Chauthे din Aap ﷺ aur Hazrat Abu Bakar ﷺ gaar se nikle. Ek raat din barabar yuhi chalte rahe. Dusre din dopaher ko ek chataan ke neeche saye mein dum liya. Ek charwaha bakriyaan chara raha tha. Abu Bakar ﷺ is se doodh le kar Aap ﷺ ke pass aaye. Aap ﷺ ne pee liye aur phir aage ko badhe.

Quresh ne ishtehaar diya tha ke jo Mohammed (ﷺ) ya Abu Bakar ﷺ ko giraftaar kar laye ga isko sau (100) ount inaaam mein diye jayeinge. Saraqa Bin Jasham jo Makkah ka ek khoobsurat sipahi tha ye ishtehaar suna to inaaam ke lalach mein hatiyaar saj kar ghode par sawaar nikla aur theek is waqt is chataan ke pass pahuncha jab Aap ﷺ wahan se rawana ho rahe the. Is ne Aap ﷺ ko dekh liya aur chaha ke ghoda da'uda kar nazdeek pahunch jaaye. Lekin ghode ne thokar khayi aur wo gir padha. Tarkash se teer nikal kar arab ke dastoor ke mutabiq faal nikali. Jawab "nahi" mein aaya magar wo na manna. Dobara ghoda da'udaya. Ab ghode ke paon ghutnaun tak zameen mein dhans gaye. Tab wo dara aur samjha ke ye majra kuch aur hai. Hazrat ﷺ se arz ki. Ae khuda-e-Rasool! Aman bakhsha jaaye. Huzoor ﷺ ne is ki darkhuwast qubool farmayi.

## ■ MADINA

Madina arbi mein shaher ko kehte hai. Hazrat ﷺ ke Yasrab tashreef le aane ke baad Yasrab ka naam "Madina-tul-Nabi" Nabi ka Madina yaani shaher mashhoor hua aur is waqt se is ka naam Madina hogaya.

Madine ke logon ko anhzrat ﷺ ki aamad ki khabar ho chuki thi aur sab par intezaar ka alam tha. Bachche tak khushi aur josh mein gali kuchaon mein kehte phirte the ke hamare paighambar aarahe hai. Choti choti ladkiyaan chaton par chad kar Aap ﷺ ki aane ki khushi mein geet gaati thi. Nau jawaan hatiyaar saj saj kar shaher ke bahar nikal jaate the aur pehron Aap ﷺ ki aamad ka intezaar karte the. Ek din wo intezaar kar ke wapas pheere hi the ke ek yahudi ne ek mukhtesar sa qafila aate dekh kar pukara ae logo! tum jis ka intezaar karte the wo aagaya. Is awaaz ko sunte hi saara shaher takbeer ke naare se goonj utha aur musalmaan hatiyaar laga kar bahar nikal aaye. Ye Rabil awal ki aanthwi tareekh aur nabu'at ka terwa (13) saal tha.

## ■ PEHLI MASJID

Madine se teen meel bahar kuch unchayi par pehle se ek choti si aabadi thi jis ko Aliya aur Quba kehte hai. Yahan musalmaanon ke kai muaziz gharane rehte the. Kulsum بنت عبدالمطلب Bin Hadam inke sardar the. Anhzrat ﷺ in ke mehmaan hue aur chaudah (14) din inke mehmaan rahe. Hazrat Ali بن ابی طالب Murtuza bhi pahunch chuke the aur wo bhi yahin tehre the. Yahan ke qayaam ke zamane mein Huzoor ﷺ ne khud apne haath se ek choti si masjid ki bunyaad dali jis ka naam Quba ki masjid hai.

## ■ PEHLA JUMA

Chaudah din ke baad aap ﷺ ne shaher Madine ka rukh kiya. Ye juma ka din tha. Rah mein Bani Salam ke mohalla mein namaz ka waqt aagaya. Ye Anhzrat ﷺ ki imamat mein juma ki pehli namaz thi. Namaz se pehle khutba padha. Ye khutba aisa tha ke jis ne sunna asar mein doob gaya.

## ■ MADINE MEIN DAKHILA

Namaz ke baad an hazrat ﷺ aage badhe. Aap ﷺ nanhali rishtedaar Banu Najaar hatiyaar laga kar Aap ﷺ ko lene aaye. Quba se shaher madine tak har qabeele ke muaziz log do rawaya kadhe the. Aap ﷺ jis qabeele ke aage se guzarte wo arz karta ke ae khuda ke Rasool ﷺ! ye ghar, ye maal, ye jaan hazir hai. Aap ﷺ shukriya adaa karte aur dua-e-khair dete. Shaher qareeb aaya to musalmaanon ke josh ka ye alam tha ke auratein chataon par nikal aayein aur gaane lagein.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوُدَاعِ وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا إِلَهُ دَاعٍ

**TARJUMA :** *Chaudween ka chaand hamare saamne nikal aaya weda'a ki ghatiyon se hum par khuda ka shukar wajib hai jab tak dua maangne waale dua maangein.*

Banu Najar ki ladkiyan jinko Huzoor ﷺ ke nanhaali rishtedaar hone ka sharf hasil tha khushi mein daf baja baja kar ye sher gaati thi.

نَحْنُ جَوَارِ مِنْ بَنِي النَّجَارِ  
يَا حَبْدًا مُحَمَّدًا مِنْ جَارِ

**TARJUMA :** *Hum Najar ke khandaan ki ladkiyan hai. Ae hai Mohammed ﷺ hamare paas basenge.*

Jahan ab Masjid-e-Nabwi hai yahan Abu Ayub رضی اللہ عنہ Ansari ka ghar tha jo najar ke khandaan se the. Aap ﷺ ountni par sawar the. Har shakhs chahta tha ke isko Aap ke mehmaan banane ki izzat hasil ho aur is liye wo ountni ko apne ghar ke paas rokna chahta tha. Aap ﷺ ne farmaya, isko chord do, jahan khuda ka hukm hoga wahin ye jaakar tehre gi. Wo jab Hazrat Abu Ayub رضی اللہ عنہ ke ghar ke paas pahunchi to bait gayi. Hazrat Abu Ayub رضی اللہ عنہ ki khushi ka kya kehna, nihai hogaye. Huzoor ﷺ ko apne yahan mehmaan utaara aur har tarah ke araam-o- asaish ka samaan baham pahunchaya. Hazrat ﷺ saat mahine tak inhi ke ghar mein rahe.

## ■ ANSAAR

Ansaar arabi lafz hai, naser ki jama hai, iske maane madad gaar ke hain. Madine ke musalmaanon ne islam ki aur Makkah ki pareshaan haal musalmaanon ki jis tarah khidmat aur khatir mudarat ki iska lehaz kar ke Allah Ta'ala ne madine ke musalmaanon ka naam ansaar yaani madadgaar rakha aur is waqt se wo ansaar kehlane lage aur jo apne apne ghar chord kar madine aagaye the inko muhajir (ghar chord ne wala) khitaab mila.

Ansaar ne in muhajiron ko apne apne gharon par utaara. Inko apni jaidaad mein se hissa diya aur apne karobaar mein shareek kiya. Ab tera (13) saal ke baad ye pehla mauqa tha ke musalmaanon ne aman-o-itmenaan ki saans li.

## ■ MASJID-E-NABWI ﷺ AUR HUJRAON KI TAAMEER

Madine mein musalmaanon ko sab se pehle khuda ka ghar yaani masjid banana tha. Aap ﷺ jahan tehre the isi se mili hui najar ke qabeele ke do yateem bachchon ki ek parti zameen thi. Aap ﷺ ne isko masjid ke liye pasand kiya. Dono yateemon ne apni taraf se ye zameen muft deni chahi magar Aap ﷺ ne ye pasand nahi kiya. Ek Ansaari ne qeemat adaa kardi. Zameen barabar kar ke masjid banni shuru hui. Is masjid ke banane wale maimaar aur mazdoor kaun the? Khud Aap ﷺ aur Aap ﷺ ke wafadaar saathi رضی اللہ عنہ. Sab ne milkar ek kachchi se diwaar utha kar upar khajoor ke taane aur patton ki chat banayi. Yehi pehli Masjid-e-Nabwi ﷺ thi.

Masjid ke qareeb hi apne liye isi qism ki chand kothriyan banwayi jinko hujrah kehte hain. Jin mein Aap ﷺ aur Aap ﷺ ke ghar ke log (ahl-e-bait رضی اللہ عنہم) rehne lage. Aap ﷺ ki sahebzadi Hazrat Fatima رضی اللہ عنہا Zehra aur Aap ﷺ ki azwaaj Hazrat Ayesha رضی اللہ عنہا aur Hazrat Sauda رضی اللہ عنہا Makkah se aakar yahin utrein.

## ■ SUFFA WALE

Suffa arabi mein "chabutra" ko kehte hai. Masjid nabwi ke sahen mein ek chabutra banaya gaya tha ye un musalmaanon ka thikana tha jin ka kahin thikana na tha. Wo din ko jungle se lakdiyan laakar bejte the aur is se guzara karte aur raat ko ek ustaad se likhna, padhna aur deen ki baatein seekhte the. Ye Huzoor ﷺ ke paas aksar rehte the aur Aap ﷺ ke irshaadaat ko sunkar yaad rakhte. Kahin kisi da'ayi ya mubaligh yaani islam phailane ya sikhane wale ki zaroorat hoti to inhi mein se bheje jaate.

## ■ NAMAZ KI TAKMEEL AUR QIBLA

Makkah mein chunke aman-o-amaan na tha. Na khule bandon namaz padhne ki ijazat thi. Is liye farz namaz do hi rakaatein thi. Madine aakar jab musalmaanon ne itmenaan ki saans li aur mazhab ki azaadi milli to zohar, asar, isha ki chaar chaar rakaatein poori ki gayi. Maghrib ki teen rahi aur fajr mein do kyun ke subha ke waqt lambi qiraat yaani rakaaton ke badle zyada Quran padhne ka hukm tha.

Jamaat ke saath namaz padhne ke liye zaroorat is ki thi ke musalmaanon ko muqarara waqt par bulane ke liye koi nishani muqarar ki jaye. Hinduon mein is ke liye shunk, Essayon mein ghanta aur yahudiyon mein qarna ka riwaaj tha. Islam mein khel tamashe ki un bema'ani awaazon ke bajaye insaan ki fitri awaaz ko pasand kiya gaya ke koi khada hokar

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**TARJUMA:** Allah sab se bada hai. Mai garwahi deta hoon ke Allah ke siwa koi mabood nahi aur Mohammed ﷺ khuda ke Rasool hai). Pukare aur saare musalmaan is farmane khuda wandi awaaz ko sunkar joq dar joq masjid ka rukh karen.

Jume ki namaz bhi Makkah mein nahi hosakti thi. Madina aakar is farz ke adaa karne ka mauqa mila. Chunache sab se pehle Hazrat Musa'b Bin Omair رضي الله عنه ne jo Huzoor ﷺ se pehle hi imaam banakar madine bheje gaye the, Madine aakar jume ki namaz adaa ki phir jab Huzoor aaye aur quba mein chand roz teher kar Madina jaane lage to juma ka din pada. Aap ﷺ ne is mein khutba diya aur musalmaanon ko juma ki namaz padhayi.

**QIBLA:** Namaz mein sab ko kisi ek simt ki taraf moo kar ke khada hona chahiye isi simt ko qibla kehte hain.

Yahud Baitul Muqadas ki taraf mooh karte the, ye Hazrat dawood عليه السلام aur Hazrat Suleman عليه السلام ki banwayi hui masjid thi aur arab walon ka qibla kaaba tha jo Hazrat Ibrahim عليه السلام ki masjid thi. Huzoor ﷺ jab tak Makkah mein rahe kaabe ke saamne is tarah khade hote the ke baitul muqadas bhi saamne padh jata tha. Madine aaye to surat badal gayi. Madine ke ek taraf kaaba tha aur dusri taraf baitul muqadas, isliye in dono mein ek hi ko qibla banaya ja sakta tha. Pehle to Aap ﷺ yahudiyon ki perwi mein Hazrat Dawood عليه السلام ki masjid baitul muqadas hi ki taraf moo kar ke namaz padhte rahe magar sola (16) mahine ke baad khuda ka hukm aaya ke Hazrat Ibrahim عليه السلام ki masjid yaani kaabe ki taraf moo karo, kyun ke wahi khuda ka sab se pehla ghar hai. Is waqt se kaaba musalmaanon ka qibla qaraar paya.

**BHAICHARA:** Musalmaan yun bhi har gharane se ek ek do do karke musalmaan hue the, aur phir unko apna ghar baar aur maal-o-daulat sab kuch chord kar badais nikalna padha. Madina aaye to ye musalmaan bilkul pareshaan aur tabah haal the, Huzoor ﷺ ne ye kiya ke ek ek beggar ke musalmaan ko ek ek ansaari ka bhai banadiya. Phir ye aise bhai bane jo khoon ke rishte se badh kar hue. Har ek ne apne bhai ko apne ghar ya apni zameen mein jaga di. Apne maal-o-daulat mein se hissa diya, apne kheth baant diye, apne karobaar aur apne beupaar mein shareek kiya.

## ■ YAHUD KA QAUL-O-QARAAR

Huzoor Anwar ﷺ ke madine aane se pehle madine ke dono qabeele Aos aur Khazraj lad lad kar thak chuke the aur chahte the ke apne mein se ek rayees ko jis ka naam Abdullah Bin Ubi Bin Salool tha, apna badsha banale. Madine mein ek dusra giroh yahudiyon ka abaad tha. Ye hijaz ke saudagar aur mahajan the aur yahan se le kar Sham ke sarhad tak inki tijarat ki kothiyaan thi aur apne rupiye ke zor se madine ke hakim bane baithe the. Apni maslahat ke lehaz se wo kabhi Aos ka saath dete the aur kabhi Khazraj ka. Anhzrat ﷺ jab madine aaye to shuru shuru mein inhone shayad ye samjah kar ke ye ek aisa mazhab le kar aaye hai jo hamare mazhab ke qareeb qareeb hai, Aap ﷺ ki mukhalifat nahi ki. Aap ﷺ shaher ki be-itmenaani aur badamani ki halaat ko dekh kar ye munasib samjha ke musalmaanon aur yahudiyon ke darmiyan ek aisa samjhota hojaye ke dono fareeq is shaher mein azaadi se reh sake. Har ek ka mazhabi haq mehfooz ho aur shaher ke saare rehne wale khuwah wo musalmaan ho ya yahudi, bahar se hamla karne walon ke muqabile mein ek hon. Chunacha Aap ﷺ ne yahudiyon se baat cheet kar ke is qasam ke ek mahade par unko raza mand karliya aur inhone is ka paka wada kiya lekin kuch hi dinon ke baad inko nazar aaya ke isalam ki taqat shaher mein roz ba roz badhti jati hai aur inka pehla zor toot raha hai. Ye dekh kar wo dil mein jalne lage.

Abdullah Bin Ubi ko khayal tha ke agar Mohammed ﷺ Madina na aate to madine ki badshahi isko milti. Isliye agarche wo aur is ke saathi moo par musalmaan ke khilaaf kuch nahi bolsakte the magar dil mein wo bhi musalmaan ke mukhalif aur yahudiyon ke shareek the inhi ko munafiq kehte hain.

## ■ MAKKAH WALON KI SHARARATEIN AUR SAZISHEIN

Jo musalmaan Makkah chord kar madine chale aaye the Makkah walon ne inke gharon aur jaidadon par qabza karliya



aur sab se badi baat ye ki ke khana-e-kaaba mein aana aur haj karna in ke liye band kardiya. Koi jata to chup kar aur sar ko hateli par rakh kar jata aur jo ghareeb musalmaan ya chote bachche ya auratein madine nahi aasaki thi in par pehra bitha diya ke wo na jane paye.

Itne hi par inhone bus nahi kiya balke ye dekh kar ke inke mujrim yaani musalmaan inki giraft se azaad hokar madine mein zor pakad rahe hain inhone yahudiyon aur madine ke munafiqon se salam-o-payam shuru kardiya aur inko kehla bheja ke tum ne hamare bhage hue mujrimon ko apne ghar mein rakha hai. Behtar ye hai ke tum inko nikal do warna hum tumhare shaher par hamla karenge.

## ■ MUSALMAANON KE TEEN DUSHMAN

Makkah mein musalmaanon ka ek hi dushman tha yaani Makkah ke kafir. Madine aakar inke teen dushman hogaye. Makkah ke kafir, Madine ke munafiq aur hijaz ke yahud. Makkah ke kafir talwar ke dhani the is liye wo talwar se faisla chahte the. Madine ke munafiq apni chaalon aur sazishon se nuqsan pahunchate rehte the aur hijaz ke yahud jo arab ke sarmaye wale the poore hijaz mein apni daulat aur sarmaya ke zor se udham machaye hue the. Arab ki saari daulat inke qabze mein thi. Arab mazdooron ki kasht aur khethi ki paidawaar ke malik bane baithe the. Mulk ka saara beupaar aur karobaar unke haathon mein tha aur wo apne sood dar sood aur dusre mahajini hathkandon se arab ke betaj badsha aur mulk ki bhalayi ki har koshish ke mukhalif the.

Islam ko in teenon taqaton ka ek saath muqabila karna padha aur in mein se har ek se muqablie ke liye alag alag tadbeer karni padi.

## ■ MUNAFIQON SE BARTAO

Munafiq chunke zuban se musalmaan hone ka dawa karte the is liye inki alaniya mukhalifat nahi ki gayi aur na saza de

kar inko aur zyada dushman banaya gaya balke Aap ﷺ ne hamesha inke saath naiki ka bartao kiya. Inke qasooron par tarah dete the aur pooch guch nahi karte the. Maqsad ye tha ke musalmaanon ke naik baratao aur shareefana sulook se wo akhir kaar mutasir ho kar pakke musalmaan hojayein. Ek aadh dafa kisi sahabi ne Aap ﷺ ki khidmat mein ye arz bhi kiya ke ya Rasool Allah! mujhe ijazat ho to baaz munafiqon ki gardane udha doon. Farmaya, nahi kya tum logon ko ye kehne ka mauqa dena chahte ho ke Mohammed (ﷺ) apne aadmiyon ko Aap marwa dete hain. Farmaya jis ne zuban se لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ padh diya is ka shumaar musalmaanon mein hai aur is ke andar ka muamla khuda ke supurd hai.

Munafiqon ka sardar Abdullah Bin Ubi jab mara to Aap ﷺ ne is ke naik dil musalmaan bete ki darkhuwast par apne badan ka mubarak kurta isko pehna diya. Yahin tak nahi balke baaz musalmaanon ke kehne sunne ko bhi nahi mana aur is ke janaze ki namaz bhi padhayi.

Inhi dono mein ek dafa Aap ﷺ Banu Haris ke mohalle se ghade par sawaar guzar rahe the. Rah mein ek jaga kuch musalmaan kuch yahud aur kuch munafiq baithe the jin mein inka sardar Abdullah Bin Ubi bhi tha. Ghade ke chalne se kuch gard udhi to Abdullah ne hiqarat se kaha ke gard na udhao. Aap ﷺ ne kuch khayal na kiya aur majma ko salam kiya aur inko Allah ke kuch ahkaam sunnaye. Is par Abdullah ne phir kaha, ae saheb! mujhe ye pasand nahi. Agar tumhari baat sach bhi ho to hamari majlis mein akar humko sunaya na karo. Jo tumhare paas jayein isi ko sunaya karo. Musalmaanon ko is ke is bartao se bada gussa aaya magar Aap ﷺ ne inko samjha bhujha kar thanda kiya aur aage badh gaye.

Lekin phir bhi chunke wo ghar ke bhedi the isliye musalmaanon ko in se chaukanna rehne ki takeed ki gayi. Inse raaz ki baat chupayi jati aur musalmaanon ko in par bharosa rakhne se baaz rakha aur inki dosti se roka gaya. Ye girho islam ke galbe ke baad aap se aap fanaa hogaya.

## ■ MAKKAH KE KAFIRON KI ROK THAAM

Makkah ke kafir talwaar ke dhani the is liye inki rok thaam ke liye da'ud dhoop ki zaroorat hui. Makkah walon ne kamzor musalmaanon ko Madina aane se rok kar goya inko apni qaid mein le liye tha. Bahar se musalmaanon ko Makkah aane nahi dete the. Hadd ye hai ke kaabe ka tawaaf aur haj jo saare arab ke liye khula hua tha, musalmaanon ke liye wo bhi band tha. Aap ﷺ ne Makkah walon ko inke is bartao ko badalne par majboor karne ke liye ye kiye ke inke beupaarion ko jo Shaam aate jaate the do do, chaar chaar aur kabhi kabhi dus barah musalmaanon ko bhej kar darwane lage taake wo apne beupaar ki khatir musalmaanon se sulaah karle aur musalmaanon par se apni pabandiyan uthale magar inhone aisa nahi kiya, aur barabar apni zid par qayam rahe aur musalmaan bhi inke beupaar ke raaste ko rokne ke liye adhe rahe. Madina, Shaam aur Hijaaz ke beech mein padta tha. Is liye Makkah wale apne rasta badal bhi nahi sakte the.

Isi ke saath Aap ﷺ ne ye kiye ke madine ke aas pass mein jo arab qabeele aise the jin ke bighad jaane ya Makkah walon ka saath dene se madine ka aman-o-amaan khak mein miljata, inke pass ja ja kar inse sulaah ka maheda karne lage. Is tarah pehle Jaheeniah ko qabeele se phir Banu Zamra se sulaah aur dosti ke mahede hue.

Makkah ke kafir ye dekh kar aur jalne lage aur samjhe ke is se Mohammed ﷺ ka zor aur bade ga jis ka todh zaroori hai. Chunacha Makkah ke ek rayees Kurz Bin Jaber Fehri ne madine ki charagah par chapa maara aur Aap ﷺ ke ount loot kar le gaya. Musalmaanon ne peeche kiya magar wo bach kar nikal gaya.

Is waqiyeh ke teesre mahine Aap ﷺ do saut mahajiron ko le kar Bani Mudlaj ke qabeele mein pahunche aur is se bhi dosti ka maheda kiya.

Kuch dinon ke baad ye hua ke Rajab San do hijri mein Aap ﷺ ne barah aadmiyon ko naqlah ki wadi mein bheja aur inko ek band khat de kar farmaya ke isko do din ke baad kholna. Do din ke baad khat khoola to is mein likha tha ke naqlah mein teher kar Quresh ke iradon ka pata lagao aur khabar do. Itfaaq ye ke Makkah ke kuch log jo Shaam se tijarat ka maal le kar aarahe the saamne se guzre. Musalmaanon ke is daste ne Rasool Allah ﷺ ki ijazat ke baghair un par hamla kardiya. In mein se ek shakhs Amro Bin Hazarmi mara gaya aur do pakad liye gaye aur qafila ka maal loot liya gaya. Huzoor ﷺ ko jab iski khabar milli to narazi zahir ki aur farmaya ke mai ne tum se ye to nahi kaha tha tum ne to ladayi ki aag laga di aur isi ke saath arab ke qaide ke mutabiq is daste mein jo maal loota tha wo bhi isi ko lauta diya. Makkah ka jo aadmi maara gaya tha wo Quresh ke ek bade sardar ka saathi tha aur jo do aadmi pakad liye gaye the wo bhi Quresh ke ek dusre sardar ke pote the. Is waqiye ne Makkah walon mein badla lene ka ek naya josh paida kardiya.

## ■ BADAR KI LADAYI

Badla lene ke liye ek badi ladayi zaroori thi aur ladayi ke liye sarmaya bhi zaroori tha. Makkah walon ne apna saara sarmaya de kar ek tijarti qafila Shaam ko bheja. Pehle waqiye ke do dhai mahinon ke baad ramzan san 2 hijri mein ye qafila laut kar aaraha tha ke Makkah walon ko khabar pahunchi ke musalmaan is par chaapa maarna chahte hain. Ye khabar paate hi Quresh ke bade bade sardar ek hazaar sipahiyan ko lekar Makkah se nikle idhar an hazrat ﷺ ko iski khabar milli to Aap ﷺ bhi kuch musalmaanon ke saath madine se chal pade. Qafila to bach kar Makkah pahunch chuka tha magar Makkah walon ne kaha ke hum badar pahunch kar khushi manayenge aur naach rang aur sharaab wa kabaab ke jalse karenge. Badar ek gaun ka naam tha jahan saal ke saal yun bhi mela lagta tha.

Madine se ek meel nikal kar Aap ﷺ ne padao kiya. Bachchon ko wapas kiya. madine mein munafiqon aur yahudiyon ka darr tha. Isliye Abu Lababa رضی اللہ عنہ sahabi ko madine ka hakim banakar Madina lauta diya aur do aadmiyon ko aage bheja ke Quresh ka paata lagaye. Jab badar ke qareeb pahunchte to khabar pahunchane walon ne khabar di ke Quresh waadi ke dusre sarey tak aage hain ye sunkar Aap ﷺ yahin ruk gaye.

Raat bhar dono lashkar aamne saamne pade rahe. Musalmaanon ne bhi kamar khol khol kar araam kiya magar khuda ke Rasool Mohammed ﷺ raat bhar namaz aur duaon mein lage rahe. Subha hone ko aayi to musalmaanon ko namaz ke liye awaaz di. Namaz ke baad jihaad par waaz farmaya.

Ye musalmaanon ka pehla lashkar tha. Aur kaafron se inki ye pehli ladayi thi.

Ek naik dil qureshi ne chaha ke ye ladayi tal jaye aur Ibn Hazarmi ka khoon baha<sup>4</sup> is ke waaris ko de diya jaye. Otba Quresh ka sardar aur Hazarmi ka haleef is ke liye tayaar tha magar Abu Jahal ne is tajweez ko kamiyaab na hone diya.

Subha hui to dono faujein maidaan mein aakar khadi huein. Ek taraf ek hazaar ka dil badil tha jo lohe mein garq tha aur dusri taraf teen sau tera (313) musalmaan the jin ke paas poore haatiyaar bhi na the lekin haq ka zor inke bazuon mein tha aur deen ka josh inke seenon mein umand raha tha. Allah ke Rasool ﷺ ladayi ke maidaan se zara hatkar ek chapar ke saye mein Allah ke Huzaar sar jhukaye fatah ki dua maang rahe the aur arz kar rahe the ke khuda wanda! agar aaj ye tere mutti bhar ibahat karne waale mitgaye to phir zameen par teri parastish na hogi.

Ladayi is tarah shuru hui ke pehle Hazarmi ka bhai Amer jis ko apne bhai ke khoon ka dawa tha aage badha. Ek ghulam musalmaan is ke muqabile ko nikala aur wo mara gaya.

Is ke baad Otba jo Quresh ke lashkar ka sardar tha badi shaan se nikla. Is ke saath Waleed aur Sheeba aage bade. Idhar musalmaanon ki taraf se bhi madine ke teen Ansari muqabile ko nikle. Otba ne in ka naam-o-nasb poocha aur jab maloom hua ke ye madine wale hai to pukara "Mohammed! ye log hamare jode ke nahi". Huzoor ﷺ ke farmane se ye Ansari hat aaye aur ab Hazrat Hamza ﷺ. Hazrat Ali ﷺ Murtaza aur Hazrat Obaidah ﷺ maidaan mein aaye.

Otba Hazrat Hamza ﷺ se aur Waleed Hazrat Ali ﷺ se muqabil hue aur maare gaye lekin sheeba ne Hazrat Obaidah ﷺ ko zakhmi kardiya. Ye dekh kar Hazrat Ali ﷺ aage badhe aur sheeba ka kaam tamaam kardiya. Hazrat Zubair ﷺ ne Sayeed Bin Al-Aas ka muqabila kiya aur aisi taan kar barchi mari ke wo dham se zameen par araha.

Ab Aam hamla shuru hogaya. Madina mein Abu Jahal ki shararat aur musalmaanon se dushmani ka charcha aam tha. Ansari ke do naujawaan is ki taak mein nikle aur logon se pata pooch kar baaz ki tarah is par aise jhapte ke dum ki dum mein wo khaak aur khoon mein lutdha padha tha. Ek dusre musalmaan ne jakar is ka sar kaat liya.

Otba aur Abu Jahal ka mara jana tha ke Quresh haar kar bhagne lage aur musalmaanon ne inko pakadna shuru kiya. Quresh ke sattar aadmi jo Makkah ke bade bade rayees the maare gaye aur itne hi aadmi girftaar hue aur musalmaanon mein se sirf chaudah bahaduron ne shahadat payi.

Khuda ki ajeeb qudrat hai ke teen sau tera (313) aadmiyon ne jo hatiyaron se bhi poori tarah saje na the ek hazaar ki fauj ko haradiya. Ye sach aur jhoot aur andhere aur ujale ki ladayi thi. Sach ki jeet hui aur jhoot ki haar, andhera chat gaya aur ujala chagaya.

## ■ DUSHMANON SE BARTAO

Badar ke qaideeyon ke saath musalmaanon ne bada achcha bartao kiya. Musalmaan in ko khana khilate the aur khud khajoor khaate the. Jin ke pass kapde nahi the inko kapde diye. Qaideeyon mein ek shakhs Suhail Bin Omer pakad kar aaya tha. Ye bada zorawar muqarar tha. Aam majmoun mein musalmaanon ke khilaf taqreerein karta aur logon ko ubhaarta tha baaz sahabiyon ne kaha ya Rasool Allah! is ke daant ukhadhwa lijiye ke phir achchi tarah bol na sake. Aap ﷺ ne is raye ko napasand kiya aur farmaya, agar mai is ke jism ka koi hissa bigadoonga to agarche Nabi hoon magar khuda is ke badle mein mere jism ka koi hissa bigadega. Baaz pur josh sahabi ﷺ chahte the ke in qaidiyon ko qatal kardiya jaye magar Aap ﷺ ne inki bhi baat nahi mani aur ye taye kiye ke in mein jo ameer hai wo fidya dekar bach jaye aur jo ghareeb ho lekin likhna padhna jaante hon wo dus musalmaan bachchon ko likhna padhna sikhadein aur jo ye bhi nahi jaanta tha wo khuda ki rah mein azaad kardiya gaya.

Badar ki jeet ne musalmaanon ki kismat ka pasa palat diya. Ab wo sirf ek mazhab aur ek ilahi nizaam ke dayi hi na the balke uthti hui siyasi quwwat the jin ka maqsad na sirf arab ki choti choti sainkadon benizaam riyasaton ki jaga ek mazboot aur baqaida hukumat khadi karna balke qaisar-o-kasra ki zalimana hukmaton ko mita kar duniya mein adal-o-insaaf aur barabari aur masawat ki sultanat qayam karna tha.

Quresh ka bada zor toot gaya. Makkah ke aksar rayees maare gaye. In ki jaga ab sab ka rayees Abu Sufiyan bana. Is fatah ne munafiqon ke dil bhi dhadkadiye. Inko pata chal gaya ke ab tarazu ka kaun sa padhla bhari horaha hai. Idhar yahud bhi hoshiyar hogaye aur inko ye darr hone laga ke ab jald hi is nayi taqat ka sar kuchal na diya gaya to inka kahin thikana nahi.



## ■ BADAR KA INTEQAAM

Badar ki ladayi to ek Hazarmi ke khoon ke liye khadi ki gayi thi. Ab Quresh ko apne sattar (70) muqtoolon ke khoon ke badle ka khayal hua. Badar mein jo maare gaye the inka maatam horaha tha, marsiye padhe jaate the, sazishein ki jaati thi ke musalmaanon se iska badla kyun karliya jaye. Abu Sufiyan ne jo ab Makkah ka rayees tha, qasam khayi thi ke jab tak wo musalmaan se badla na le lega duniya ka lutf nahi uthayega. Badar ke teen mahinon ke baad isne apni qasam is tarah पूरी ki ke do sau sattar sawaron ko lekar madine ke aas paas gaya aur yahud sardaron se baat cheet ki. Yahud ne isko madine par hamle ke bhaid bataye. Subha ko wapas hote hue ek musalmaan ko qatal kiya aur musalmaan ke chand makanon aur ghaas ke dhair mein aag lagadi. Musalmaan ko khabar hui to wo da'ude magar wo nikal chuka tha. Is waqiye ko gazwa-e-suwaiq (satto wali ladayi) kehte hai kyun ke Abu Sufiyan ke saathiyon ka tosha is safar mein suwaiq yaani satto tha jis ko wo ghabrahat mein phenkte gaye the.

Anhazrat ﷺ ko idhar se itmenaan hua to ek gharelo kaam ke karne ka khayal aaya. Ye Hazrat Fatima ﷺ Zehra ke nikah ki taqreeb thi aur wo bhi rasam aur riwaaj ki ek bahut badhi islaah thi.

## ■ HAZRAT FATIMA ﷺ ZEHRA KA NIKAH

ZILL HAJJ, 2 HIJRI

Anhazrat ﷺ ki aulaad mein ye sab se chahiti aur sahebzadiyon mein sab se choti thi. Aap ﷺ ko apni sab auladon se zyada in se mohabbat thi aur wo bhi apne pyare baap par fida rehti thi. Aap ﷺ ko zara si bhi takleef pahunchti to wo bechain hojati thi. Naiki aur pakeezgi mein apni misaal nahi rakhti thi. Ab wo jawan ho chuki thi, athara (18) saal ki umar thi. Shadi ke paigaam aane lage the magar Huzoor ﷺ

ke dil mein kuch aur hi baat thi. Ye khayal tha ke iske liye aisa hi jodh ka ladka bhi mile. Ye Hazrat Ali عليه السلام the jo Huzoor ﷺ ke saye mein hi pale the. Hazrat Ali عليه السلام ne apni darkhuwast pesh ki to wo goya pesh hone se pehle manzoor ho chuki thi. Hazrat ﷺ ne Bibi Fatima عليها السلام se daryaft kiya to wo chup rahi. Ye goya razamandi ka izhaar tha. Phir Hazrat Ali عليه السلام se poocha ke tumhare paas meher adaa karne ko kya hai? Bole kuch nahi. Farmaya wo ziraah kya hui jo badar mein haath aayi thi? Arz ki wo to maujood hai. Aap ﷺ ne farmaya wo kaafi hai.

Is kitaab ke padhne walon ko khayal hoga ke ye ziraah badi qeemti cheez hogi lekin ye sunkar unko taajub hoga ke wo sirf sawa sau rupiye ki thi. Ziraah ke siwa badar ke is bahadur ki jo milkiyat thi wo ye thi, bhed ki ek khaal aur ek purani Yemeni chadar, yehi wo sarmaya tha jo dulha ne dulhan ki nazar kiya. Ek sahabi ne apna ek khali makaam dulha dulhan ke rehne ko pesh kiya jis ko Aap ﷺ ne qubool farmaya.

Buzrug baap ﷺ ne apni chahiti beti ko jahez diya wo baan ki ek chaar payi, chamde ka ek gadda jis mein khajoor ke patte bhare the, ek chagal, ek mashk, do chakiyan aur do mitti ke ghade the.

Dulha dulhan jab naye ghar mein gaye to Huzoor ﷺ dekhne tashreef legaye. Pehle darwaze par khade hokar ijazat maangi phir andar gaye. Ek bartan mein pani mangwaya. Dono haath is mein daale aur haath nikaal kar dono par wo pani chidka aur beti se farmaya, beti! mai ne tumhara nikah khandaan ke sab se behtar shakhs se kiya hai.

Allahu Akbar ye saadgi aur be takallufi ki taqreeb thi. Musalmaanon ki khushi ke marasam ke liye is se behtar koi namuna hosakta hai? Ye goya Huzoor ﷺ ne musalmaanon ke saamne apni aur apne aulaad ki zindagi ki misaal pesh ki hai.

## ■ ROZA

**RAMZAN:** Namaz ke baad is saal roze ki dusri ibadat farz hui aur is ke liye ramzan ka mahina chuna gaya kyun ke ye wohi paak mahina tha jis ki ek raat mein khuda ka paighaam is khaas bande (Mohammed ﷺ) par hira ke gaar mein utra tha. Is yaadgaar mein ye mahina izzat-o- hurmat ka mahina muqarar hua aur is mein isi tarah din guzarne ka hukm hua jis tarah is bargazeedah Nabi ﷺ ne in dino gaar-e-hira mein din guzare the yaani din ko khane peene se parhez aur raat ko khuda ki ibadat.

**EID:** Har shariyat ne apne liye tiohaar ka koi din apni khushi aur masrat ke liye muqarar kiya hai. Islam ne is ke liye ramzan ke rozon ke baad shawal ki pehli ko Eid ka din muqarar kiya. Is mein Eid ki do rakaat namaz padhne bataya taake khuda ke saamne sab khade hokar Quran ki ne'mat aur islam ki daulat milne par khuda ka shukr adaa karein aur is liye taake is khushi ke din koi bhai bhooka na rahe ye intezam kiya gaya. "Har muqadmaat wale par fitar ka sadqa waajib kiya gaya". Ye pehla mauqa tha ke an hazrat ﷺ ne musalmaanon ko saath lekar ek maidaan mein eid ki namaz adaa ki. Namaz ke baad khutba diya jis mein fitre ke sadqe ki khoobiyan bayan farmayi.

Ye eid ki namaz musalmaanon ki muasharti masawat aur mazhabi khushi ka salaana mazher hai.

## ■ UHAD KI LADAYI

SHAWAL, 3 HIJRI

Makkah mein badar ka badla lene ki aag andar hi andar sulag rahi thi. Abu Sufiyan ne is josh se faida uthaya. Quresh ka tijarti sarmaya ladayi ke kharch ke liye manzoor hua. Arabon

ke bhadkane aur josh dilane ka sab se kaam ka hatiyaar shayari thi. Quresh ke do shayaron ne is kaam ko apne haathon mein liya. In mein se ek wohi tha jo badar mein qaid ho chuka tha magar rehmat-e-alam ﷺ ke hilm-o-karam se riha hogaya tha. In donon ne Quresh ke qabeelon mein ja ja kar apne bayan ki garmi se aag lagadi.

Quresh ke shareef gharanon ki bibiyon ne bhi siphayon ke dil badhane ka kaam kiya. Bade bade gharanon ki bibiyan jin ki sardar Abu Sufiyan ki bibi Hinda thi apne gaanon se Quresh ke sipahiyon ki raggon mein shuja'at aur mardangi ke khoon da'udane ke liye safar ko amada hue. Hinda ka baap Otba aur Jaber Bin Matam ka chacha dono badar ke maidaan mein Hazrat Hamza ﷺ ke haath se maare gaye the. Hinda ne Jaber ke habshi ghulam wahshi ki azaadi ki qeemat Hazrat Hamza ﷺ ka sar muqarar kiya tha.

Makkah mein ye tayariyan ho rahi thi magar abhi tak madine mein iski khabar na thi. Hazrat ﷺ ke chacha Hazrat Abbas ﷺ ne jo islam laa chuke the, ek teiz chalne wale aadmi ko bhej kar madine mein khabar ki. Itne mein khabrein mili ke Quresh ki fauj dhawa kar ke madine ke qareeb pahunch chuki hai. Aap ﷺ kuch musalmaanon ko pehre ke kaam aur dushmanon ki dekh bhaal par muqarar kiya. Subha hui to mashwara talb kiya. Aksaron ne ye raye di ke aurton ko bahar ke qeele mein bhej diya jaye aur mard abaadi mein teher kar diwaaron ki aadh lekar dushmanon ka saamna kare. Munafiqon ke sardar Abdulaah Bin Ubi Bin Salool ne bhi yehi raye di lekin naujawan musalmaanon ne jo josh mein bhare hue the is par israar kiya ke shaher se nikal kar maidaan mein muqabla kiya jaye. Is qarardaad ke baad an hazrat ﷺ ghar tashreef legaye aur zirah pehen kar bahar tashreef laye aur dusre musalmaanon ne bhi tayaari shuru kardi.

Quresh ne madine ke paas pahunch kar Uhud ke pahadh ke paas padao dala aur do din yahan jame rahe. Teesre din jumma tha. An hazrat ﷺ jume ki namaz padhkar ek hazaar

musalmaanon ko saath lekar bahar nikle in mein Abdullah Bin Ubi Bin Salool ke bhi teen sau aadmi the lekin wo ye kehkar apne aadmiyon ko saath lekar wapas chala gaya ke Mohammed (ﷺ) ne meri raye na maani. Ab sirf saat sau musalmaan reh gaye jin mein se sirf sau aadmiyon ke paas zarhein thi.

Is ladayi mein shirkat ki ijazat paane ke liye baaz kamsin naujawan musalmaanon ne ajeeb-o-gareeb josh dikhaya. Raafa Bin Khadeej se jab ye kaha gaya ke tum umar mein chote ho, to wo anghooton ke bal tan kar khade hogaye. Sach hai qaum ki zindagi ki aag naujawanon ke hi josh amal ke endhan se jalti hai.

Musalmaanon ne Uhud pahad ko peet ke peeche rakh kar apni saf darust ki. Pahad mein ek darra (ghaati) tha, jidhar se darr tha ke dushman peeche se aakar hamla na karde is liye paachaas achche teer chalane walon ka ek dasta iski hifazat ke liye muqarar kiya aur samjha diya ke ladayi mein hamari jeet bhi ho rahi ho to bhi wo apni jagah se na hatein.

Ladayi is tarah shuru hui ke Quresh ke shareef biwiyen daf par faqar ke sher aur badar ke maqtoolon ka dard bhara marsiya padhti hui aage badhi aur phir Quresh ke lashkar ka alam bardar Talha Saf se nikal kar pukara. Ali (رضي الله عنه) murtaza ne is ka jawab diya aur badh kar talwar maari aur Talha ki laash zameen par thi. Is ke baad is ke bete ne jurrat ki aur aakhir Hazrat Hamza (رضي الله عنه) ki talwar ne is ka bhi khaatma kar diya. Ab aam jung shuru hogayi. Hazrat Hamza (رضي الله عنه), Hazrat Ali (رضي الله عنه), Abu Dajana (رضي الله عنه) Ansari, qureshi faujon ke dal mein daakhil ho gaye aur dushmanon ki safein ki safein ulat di.

Hazrat Hamza (رضي الله عنه) dono haathon mein talwar liye laashon par laashein giratein jarahe the. Jaber ka habshi ghulam Wahshi jis se Hinda ne ye wada kiya tha ke agar wo Hamza (رضي الله عنه) ko qatal karde to azaad kardiya jayega, Hazrat Hamza (رضي الله عنه) ki taak mein tha. Hazrat Hamza (رضي الله عنه) jaise hi iski zad mein aaye

is ne habshiyon ke ek khaas andaaz se jis mein inko poori maharat hoti hai ek chota sa neeza phenk kar maara jo naaf mein laga aur paar hogaya. Hazrat Hamza ؓ ne is par palat kar hamla karna chaha magar ladkhada kar gir pade aur rooh parwaaz kargayi.

Haq aur baatil ki kaisi ajeeb ladayi thi. Baap apne bete aur beta apne baap ke muqable talwar toul raha tha. Hanzla ؓ ek sahabi the jo musalmaan ho chuke the, unho ne apne baap ke muqable mein jaane ki ijazat chahi magar rehmat-e-alam ﷺ ne is ki ijazat na di.

Musalmaan bahadur imaan ke josh mein chur the. Wo kaafiron ko har taraf se dabaye badhe ja rahe the. Aakhir unke bepanah hamlon se dushmanon ke paon ukadh gaye. Ab musalmaan ne dushmanon ke bajaye inke maal-o- asbaab ki loot shuru kardi. Ye dekh kar teer chalane walon ne jo darre ke pehre par the apni chauki chord di. Inke sardar Abdullah Bin Jaber ؓ ne kitna hi inko roka magar wo ye jaan kar ke ladayi khatm ho chuki hai, wo bhi loot maar mein shareek hogaye. Khalid jo baad ko islam ke sab se badhe sipasalaar saabit hue, is waqt Makkah ki fauj mein the, inki jungi nazar se dushmanon ki ye kamzoron chuppi nahi reh sakti thi, wo sawaron ka ek dasta lekar darre se hokar aage badhe. Abdullah Bin Jaber ؓ aur inke chand saathiyon ne jamkar saamna kiya aur sab ke sab shaheed hogaye. Khalid ne ab aage badh kar musalmaan par peeche se hamla kiya. Musalmaan lootne mein masroof the. Mud kar dekha to talwarein baras rahi thi. Badhawasi ka ye alam hua ke musalmaan appas hi mein ek dusre par toot padhe. Musa'b ؓ Bin Omair ؓ jo musalmaan ke alam bardar aur surat mein anhzrat ﷺ se milte jhulte the. Wo ek kaafir ke haath se shaheed hogaye.

Is par kaafiron ne gul macha diya ke Mohammed (ﷺ) ne shahadat payi is awaaz se musalmaan ke rahe sahe hosh bhi udh gaye. Inki saffain betarteef hogayi. Kaafiron ka saara zor idhar tha jidhar Huzoor ﷺ the. Saffon ki be tarteefi se

Aap ﷺ tak pahunchne ke liye dushmanon ka raasta bilkul saaf tha. Sirf giyarah (11) jaanisaar, parwanon ki tarah sham-e-nabu'at ke ird gird the. In mein se Ali ﷺ Murtaza, Abu Bakar ﷺ Siddiq, Saad ﷺ Bin Ubi Waqas, Zubair ﷺ aur Talha ﷺ ke naam mahajiron mein aur Abu Dajana ﷺ ka naam Ansariyon mein maloom hai, Baaqi sahaba ﷺ ko Aapki kuch qabr na thi. Eka ek Aap ﷺ ko ek sahabi ne door se pehchana aur pukara, Musalmaano! Rasool Allah ﷺ ye hai. Ye sunkar har taraf se jaanisaar toot padhe aur Aap ﷺ ko daire mein le liya. Kufaar ne har taraf se hat kar usi rukh par zor diya dal ka dal hujoom karke badhta tha lekin zulfiqar ki bijli se ye badal phat phat kar reh jata tha. Ek dafa Hujoom hua to farmaya, kaun mujh par jaan deta hai? dafatan saat Ansari ek ke baad ek badhe aur ek ek ne ladh kar jaanein di. Abu Dajana ﷺ Ansari jhuk kar sapar ban gaye. Jo teer aate inki peet par lagte. Talha ﷺ ne talwaron ko apne haath par roka. Hazrat Saad ﷺ Aapki taraf se teer chalarah the. Abu Talha ﷺ ne sapar se Aap ﷺ ke chehre مبارک ka aout karliya tha. Aap ﷺ gardan nikal kar ladayi ka manzar dekhna chahte the to wo arz karte ke Aap gardan na uthaye, Koi teer na lag jaye, mera seena hazir hai. Issi haal mein Quresh ka sheqi jo bada bahadur kehlata tha jaanisaaron ke daire ko todh kar aage badha aur chehre مبارک par talwar maari jis ki chot se khud ki do kadiyan chehre مبارک mein choob kar reh gaye. Umm Amara ﷺ sahabiya ne is ko talwar maari jo iske zirah mein achat kar reh gayi. Kisi kaafir ne door se koi pathar phenka jo Huzoor ﷺ ke chehre مبارک par aakar laga jis se aage ke do daant shaheed hogaye. Isi haalat mein Aap ﷺ ki zubaan مبارک se ye asar mein dooba hua faqra nikla jo rehti duniya tak yaad rahega.

*"Ae khuda meri qaum ke khasooron ko mu'af kar de wo nadaan hai."*

Is ke baad chand sabit qadam sahabiyon ke saath Aap ﷺ pahad ki choti par chadh gaye. Abu Sufiyaan ne dekh liye. Fauj lekar pahadi par chadha lekin Hazrat Omer ﷺ aur chand hamrahiyon ne pathar barsaye jis se woh aage na badh saka



lekin saamne ki dusri pahadi par chadh kar is ne Habal devta ki jai pukari. Hazrat Omer رضي الله عنه ne is ke muqabile mein Allahu Akbar na nara lagaya.

Aap ﷺ ki wafat ki galat khabar Madina tak phail gayi. Hazrat Fatima رضي الله عنها Zehra khuda jaane kis tarah betabana baap ke qadmon tak pahunch gayi. Chahra mubarak se khoon jari tha. Hazrat Ali رضي الله عنه sapar mein pani bhar kar layein. Hazrat Fatima رضي الله عنها zakhmon ko dhоти thi magar khoon nahi thamta tha. Akhir chatayi ka ek tukdha jala kar zakhmon par rakh diya jis se khoon ruk gaya.

Is ladayi mein satta musalmaan shaheed hogaye. Shaheedon mein sab se badi hasti Hazrat Hamza رضي الله عنه ki thi. Huzoor ﷺ par iska bada asar tha magar majaal kya thi jo sabar ka daman haath se choot ta. Itna farmaya ke ah! Hamza رضي الله عنه par koi rone wala bhi nahi. Ansar ne suna to apni auraton ko hidayat ki ke pehle Hamza رضي الله عنه ka matam karo. Anhzrat ﷺ ne dekha to farmaya : tumhari hamdardi ka shukriya adaa karta hoon lekin murdon par rona jayaz nahi.

Quresh ki auraton ne aur khaas kar Abu Sufiyan ki biwi Hinda ne musalmaan lashon se beadbi kar ke apne dil ka najaar nikala. Inke naak kaan kaat liye aur inka phoolon ka haar bana kar apne gale mein dala. Hinda ne Hamza رضي الله عنه ka pait chaak kiya aur jigar nikal kar chabaya magar nigal na saki. Phir ek bulandi par chadh kar chand ashaar gaye ke aaj badar ka badla hogaya.

Is ladayi mein yahudiyon ke darr se musalmaan ne apni biwiyon, bachchon aur kamzoron ko qile mein rakh diya tha magar jo biwiyaan bahadur thi wo maidaan mein maujood thi. Padh chuke ho ke Hazrat Fatima رضي الله عنها Zehra baap ki marham patti kar rahi thi aur dusri babiyon Hazrat Ayesha رضي الله عنها, Hazrat Umme Saleed رضي الله عنها aur Hazrat Umme Saleem رضي الله عنها apne kandhon par mashk mein pani bhar bhar kar lati thi aur zakhmiyon ko pilati thi.

Anhazrat ﷺ ki phuphi aur Hazrat Hamza ﷺ ki bahen Hazrat Safiya ﷺ shikast ki khabar sun kar madine se nikle. Anhazrat ﷺ ne inke sahebzade Zubair ﷺ se bula kar kaha ke wo Hazrat Hamza ﷺ ki lash jo tukde tukde padhi thi na dekhne paye. Hazrat Zubair ne aakar kaha to bole. Mai apne bhai ka maajra sunchuki hoon lekin khuda ki rah mein ye koi badi qurbani nahi. Anhazrat ﷺ ne ijazat di to lash par gayi. Khoon ka josh tha aur aziz bhai ke tukde bhikre padhe the lekin اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ ke siwa in ki zubaan se aur kuch nahi nikla.

Ek Ansari bibi ke baap, bhai aur shauhar teenon is ladayi mein maare gaye the. wo haal jan ne ke liye beqaraar ho kar ghar se nikli. Bari bari in teenon sakht hadson ki awaaz inke kaanon mein padhti hai lekin wo har baar yahi poochti hai ke hamare Rasool ﷺ kaise hai? Jawab mila khairiyat se hai. Inko taskeen na hui. Paas akar chahera mubarak dekha to pukaar uthe, Aap ﷺ khairiyat se hai to aur musibatein kuch nahi.

Shaheedon ke kafan ke liye bhi ghareeb musalmaanon ke paas kuch na tha. Madine ke pehle imaam aur mubalag Mauseib Bin Omair ka janaza tayaar tha. Inke kafan ka kapda itna chota tha ke inka sar chupaya jata to paon khul jaate aur paon chupate to sar khul jata. Akhir sar chupa kar paon par ghaas daldi gayi. Ye wo manzar tha ke baad ko bhi musalmaan jab is waqiye ko yaad karte the to rodete the. Shaheedon ko nehlaye baghair isi tarah khoon se rangeen qabaron mein utara gaya aur bekasi aur mazlomi ke ye majasme zameen ke supurd kardiye gaye.

Musalmaan ko is ladayi mein agarche jaanon ka bada nuqsan uthana padha tha lekin jungi nuqtaye nazar se inki shikast na tamaam rahi thi. Darr tha ke Abu Sufiyan ko iska khayal aaya to aisa na ho ke dobara hamla karde. Is liye anhazrat ﷺ ne isi halaat mein iska peeche karna zaroori samjha. Is mein ye bhi maslahat thi ke aas paas ke qabeele aisa na samjhe ke musalmaanon ka zor toot chuka ab jo chahe

in par hamla karsakta hai. Bahutse musalmaan zakhmon se agarche ke choor the magar jis waqt Aap ﷺ ne khuda ka ye hukm sunaya, sattu (70) musalmaanon ne is kaam ke liye apne ko pesh kiya jin mein Hazrat Abu Bakar ؓ aur Zubair ؓ bhi the.

Abu Sufiyan ko kuch door nikal jaane ke baad khayal aaya ke is ka kaam adhura reh gaya. Lekin khazaye ke rayees Ma'bid ne jo dar pardah musalmaanon ke saath tha aur jo shikast ki khabar sunkar Madina aaya tha, wapas jakar Abu Sufiyan se kaha ke mai dekhta aaya hoon ke Mohammed (ﷺ) is saro samaan se tumhare peeche aarahe hain ke inka muqabla na mumkin hai. Ye sun kar Abu Sufiyan Makkah ko chala gaya aur an hazrat ﷺ "Hamrah" pahunch kar Madina wapas chale aaye.

## ■ YAHUDI KHATRE KO MITANA

Madine mein islam ke liye ye teesra khatra tha aur ye sab se badh kar tha kyun ke yahud daulat mein, tijarat mein aur jungi maharat mein arabon se badh kar the. Inka silsila Hajaaz se le kar Shaam ke hadon tak phaila tha. Inke beopaar aur karobaar ke sabab se saare arab par un ka asar tha aur wo arab mein mazhabi riwayat aur ilm-o-fazal ke lehaz se mumtaaz samjhe jaate the. Madina aur is ke paas ke shaheron aur abaadiyon mein inko apni daulat, wajahat aur tijarat ki wajha se badi quwwat hasil thi aur sab inki sarmaya dari ke bojh ke neeche dabe the. Aos aur Khazraj ke kisaan aur mazdoor jo paidawaar karte the wo sab inke qilon aur kothiyon ko nazar hojata tha. Arabon ki malkiyat yahudiyon ke haathon girwi rehti aur is liye wo apni mehnat ka phal nahi paate the. Yahudiyon ka ek qabeela jo Bani Qainqa kehlata tha wo sone, chandi aur sonari ka kaam karta tha aur madine ke qareeb hi rehta tha. Inka dusra qabeela Bani Nazeer tha aur teesra Bani Qareeza kehlata tha, unho ne har taraf lain dain ka karobaar phaila rakha tha. Saari abaadi inke qarzon se zeir baar thi aur chunke akele apni daulat ke malik the is liye badi berehmi se sood ki badi badi

sharhein muqarrar karte the aur qarze ki kifalat mein logon ke baal bachche aur yahan tak ke aurton ko rahen rakhwate the.

Jab islam ka markaz Makkah se hat kar madine chala aaya to yahudi jaisa ke shuru mein bataya ja chuka hai pehle pehle bahut khush hue kyun ke islam jo kuch kehta tha wo sab inki kitaabon mein tha. Wo inki asmaani kitaabon ki ta'eed aur inke paighambaron ki tasdeeq karta tha aur is se inko ye umeed thi ke arabon ke ye naye tehreek inke iqtedaar ko aur badhayegi aur is liye wo islam se etehaad aur mahade ke liye aage badhe aur dushmanon ke hamle ki surat mein madine ke bachao ka qaul-o-qarar kiya aur samjhe ke arabon ki ye nayi taaqat yahudiyon mein jazb hokar reh jayegi.

Lekin inko saal ke andar hi andar ye maloom hone laga ke ye nayi tehreek ek mustaqil taaqat hai jisko agar pehle hi kuchal na diya gaya to inke saare iqtedaar aur beopaar ka khaatma kardegi. Ab ye hua ke bajaye iske wo islam ki taraf is liye badhte ke wo inhi ke asli deen ko lekar aaya tha, wo rukne lage. Is par beja etarazon ki bharmaar karne lage. Saamne kuch aur peeche kuch kehte aur poora zor lagate ke islam ki taraf se logon ke dil phir jaye magar is mein inko kamiyabi nahi hui balke khud yahudiyon se jo log kuch bhi haq aur insaaf chahte the khulam khula musalmaan hogaye aur kuch ne musalmaan hokar apni daulat bhi islam ki rah mein de di.

Ye surat haal thi ke Quresh aur musalmaanon mein ladayi ke asaar zahir hone lage. Ab inho ne Quresh se aur Quresh ne inse saaz baaz shuru ki. Ek hi saal ke baad badar ka waqiya pesh aaya aur musalmaanon ne fatah payi. Ye yahudiyon ke liye khatre ki ghanti thi. Wo chaukanne hogaye aur keel poorze se durust hone lage. Musalmaanon ne ye dekha to unko unka qaul-o-qaraar yaad dilaya aur na maan ne ki surat mein dhamki di ke jo Quresh ka haal hua wahi tumhara hoga. Yahudiyon ne kaha, humko Quresh na samajhna, wo ladayi bhadayi ke aadmi na the. Hamare paas ladayi ke poore samaan aur haatiyaar hain aur hamare bade bade qile hain, aur in qilon se sar takraana asaan nahi.

Yahudiyon ko maloom tha ke Mohammed ﷺ ki saari taaqat ka raaz madine ke do qabeelon Aos aur Khazraj ka islam ke jhande taale aakar ek hojana tha. Unho ne ye kiya ke inki majlison mein bait kar un dono ke appas ki ladayion ka jo islam se pehle ek dusre ke khilaaf lade the, tazkare chedne lage taake dono ki adawat ke purane jazbe ubhre aur inke islam ke etehaad ka rishta toot jaye. Ek dafa inki isi chaal se yahan tak hua ke ye dono qabeele phir katne marne ko tayaar hogaye. Rasool Allah ﷺ ko khabar hui to aakar donon ko samjhaya aur is tarah ye fitna daba.

Madine mein munafiqon ka jo giroh tha iska yahudiyon se mail tha. Munafiqon ka sardar Abdullah Bin Ubi yahudiyon ke qabeele Bani Nazeer aur Bani Qainqa ka saathi tha.

Yahudiyon mein sabse ladaka aur bahadur qabeela Bani Qainqa tha. Badar ki fatah ne isko chaunka diya. Is ne chaha ke shuru hi mein islam ki taaqat ko ubharne se roka jaye. Chunacha yahud aur musalmaanon mein sulaah ka jo qaul aur qarar hua tha isko todh kar isi ne pehle shararat ki pehel ki.

## ■ BANI QAINQA SE LADAYI

### SHAWAL, 2 HIJRI

Shawal, 2 hijri mein ek itefaaqi waqiya ne chingari ko aur bhadka diya. Ek musalmaan bibi Bani Qainqa ke mohalle mein kisi kaam se inki dukaan mein gayi. Unho ne isko ched kar behurmat kiya. Ye dekh kar ek musalmaan aape se bahar hogaya aur is yahudi ko maar kar gira diya. Yahudiyon ne is musalmaan ko maar dala. Is waqiya ne ek balwe ki surat ekhtiyaar karli. Musalmaanon ne pehle inko bahut samjhaya magar unko apne hatiyaaron aur qilon par itna naaz tha ke wo sulaah par tayaar na hue. Ab musalmaanon ne inko bhagal ka ghunsa samajhkar sab se pehle inse napatna zaroori samjha.

Ladayi ka elaan hua to Bani Qainqa ne apna qila bandh kar ke muqabla kiya. Musalmaanon ne inke qile ko gher liya aur pandrah din tak ghere rahe. Musalmaanon ki ye taaqat dekh kar qile wale ghabra gaye aur aakhir is par raazi hue ke Rasool Allah ﷺ jo faisla kare wo humko manzoor hai. Abdullah Bin Ubbi ne jo inka haleef tha aakar anhazrat ﷺ se arz ki ke inki itni hi saza bahut hai ke wo yahan se nikaal diye jaye. Aap ﷺ ne manzoor farmaya aur Bani Qainqa bhi is par razamand hogaye aur apni saari zameen aur jaidaad chord kar Shaam ke mulk mein chale gaye.

## ■ MUSALMAAN MUBALIGHON KA BEDARDANA QATAL

Anhazrat ﷺ ek deen lekar aaye the. Is ke liye ladayi bhadayi aur loot maar ki koi zarurat na thi magar yahan tak jo haal padh aaye ho inse samajh gaye honge ke jaahil aur nadaan arab kisi tarah musalmaanon ko sulaah aur aman-o-amaan se rehne nahi dete the. Pehle to akele Quresh se ladayi thi ab ahista ahista ye aag aur jagah bhi phailti jati thi aur Najd tak pahunch chuki thi. Inhi khatron mein ghir kar jis tarah ban padhta tha musalmaan is deen ko tableegh aur islam ki isha'at kar rahe the aur ab Yemen ke kinaron aur Bahrain ke ilaqon tak mein ye taleem chupke chupke qubool ki jarahi thi.

Safar san 4 hijri mein qabeela Kalaab ke rayees ne khuwahish ki ke chand musalmaan dayaon ko mere saath kardi jiye ke wo meri qaum mein jaakar islam ko phailaye aur logon ko musalmaan banaye. Aap ﷺ ne farmaya, mujhe Najad ki taraf se darr hai, is ne kaha inka mai zamin hoon. Is par aitbaar kar ke Aap ﷺ ne sattar (70) Ansari mubalighon aur mualimon ko iske saath kar diya. Bani Saleem ke ilaqe mein Mauna naam ke kunwe ke paas pahunch kar is nahate daste ne jis ka maqsad aman-o-salaamti ki isha'at ke siwa kuch na tha, padao kiya. Is etraaf ke rayees Amar Bin Tafeel ne aakar ek ke

siwa sab ko gher kar qatal kardiya. Ye ek Amro Bin Umaya the jinhe ne madine aakar apne saathiyon ki mazloomi ki kahani sab ko sunayi.

In hi dinon mein azal aur qara ke chand aadmi Aap ﷺ ki khidmat mein aaye ke hamare qabeele ne islam qubool karliya hai, Aap ﷺ chand musalmaanon ko hamare saath kardijiye jo hamare haan jaakar humko islam ki baatein sikhaye. Aap ﷺ ne dus aadmi saath kardiye. Jab ye nihata khafila rajeeh ke muqaam par pahuncha to un zaalimon ne apna ahad tod diya. Bani Lahyan ke do sau (200) teer chalane walon ne inko gher liya. Ye chand geenti ke musalmaan ek taikre par chadh gaye aur do ke siwa sab khuda ki rah mein maare gaye. Jo do bach gaye wo Khubaib رضي الله عنه aur Zaid رضي الله عنه the unko unhone pakad kar Makkah le jaakar Quresh ke haath bech dala. Khubaib رضي الله عنه ne uhud ki ladayi mein Haras Bin Amar ko maara tha is liye Haras ke ladkon ne inko khareed liya aur apne baap ke badle mein inko sooli dekar maar dala. Sooli paane se pehle inho ne apne qatilon se ijazat maangi ke wo do rakaat namaz padh lein. Inho ne is ki ijazat di to unho ne do rakaat namaz adaa ki aur is waqt se ye musalmaan shaheedon ki rasam qaarar paa gayi. Sooli paate waqt ye sher unki zubaan par tha:

*"Jab mai islam ki rah mein maara jaraha hoon to mujhe iski koi parwaah nahi ke mai kis pehlu par maara jaonga."*

Zaid رضي الله عنه ko ek dusre qureshi ne is liye khareeda tha ke Makkah ke tamashaon ke saamne iske qatal ka rangeen tamasha dikhayega. Jab qatil talwar lekar aage badha to Abu Sufiyan ne poocha, sach kehna agar is waqt tumhare badle Mohammed ﷺ qatal kiye jate to tum khush na hote? bole, Khuda ki qasam Rasool Allah ﷺ ke talwon ko kaaton se bachane mein meri jaan bhi kaam aati to meri saa'dat thi. Is faqre ke saath ek talwar giri aur inka sar dhad se alag tha. Allahu Akbar! in khuda ke bandon par haq ka nasha kaisa chaya tha.



## ■ IBN ABI AL HAQEEQ KA KHANDAAN

Yahudiyon mein Ibn Abi Alhaqeeq ka khandaan sab se daulatmand tha. Bade bade yahudi aalim is ke ghar se tankhain paate the. Islam ki dushmani mein is khandaan ke bade bade log sab se aage the. Kaab Bin Ashraf is khandaan ka nawasa tha. Is ka baap arab aur maa is khandaan ki yahudan thi. Isliye arabon aur yahudon donon mein iska asar tha. Is ke soodi karobaar ka ye haal tha ke wo arabon ke baal bachon aur bibiyon ko tak qarz mein girwi rakhta tha. Badar ka waqiya pesh aaya to is ko ranj hua. Shayar bhi tha. Is ne is waqiye par purasar sher likhe aur khud Makkah jaakar Quresh ke saradaron se mila aur inko badar ka badla lene par tayaar kiya. Madina wapas aaya to Shareef Ansari bibiyon ke naam le lekar apne shayaron mein in se ishq ka izhar karta. Is se Ansar mein barhami phaili aur aakhir ek Ansari Mohammed Bin Salma ne jaakar isko maar dala. Ye Rabbi-ul-Awal 3 ka waqiya hai. yahud ke dusre bade bade aadmi jo islam ke dushman the, Abu Rafa Salam Bin Ubi Alhaqeeq' Kanana' Ibn Rabeeh aur Hayu Bin Akhtab the jo Banu Nazeer mein se the.

## ■ BANU NAZEER KI JALA WATANI

RABIL AWAL, 4 HIJRI

Banu Nazeer yahudiyon ka dusra taqatwar qabeela tha. Ab is ne Quresh se saaz baaz shuru ki aur inko Madina ke kamzor hisson ki itelaa dene lage. In se aur musalmaanon se maheda tha. Is mahede ki roo se agar kisi musalmaan ya Bani Nazeer ke kisi aadmi ke haath se koi maara jata to dusre par bhi is ke khoon ka rupiya adaa karna zaroori tha. Bani Amar ke do aadmi ek jungi galti se ek musalmaan ke haath se itefaaq se maare gaye halanke inke paas Rasool Allah ﷺ ka aman naama maujood tha. In muqtoolon ke khoon ka rupaiya musalmaanon par waajib hua. Musalmaanon ne Bani Nazeer

se bhi is mein shirkat ki khuwahish ki aur is liye Rasool Allah ﷺ inke mohalle mein agaye. Zaahir mein to inho ne bahut kuch musta'di dikhayi aur shirkat par aamadgi zahir ki. Lekin chupkar inho ne chaha ke Rasool Allah ﷺ par jo ek deewar ke neeche khade the uppar se ek bada pathar gira kar maar daale. Rasool Allah ﷺ ko iski khabar lag gayi, seedhe akele uth kar Madina chale aaye.

Banu Nazeer ne kehla bheja ke Aap ﷺ tees (30) aadmiyon ko lekar aayein. Hum bhi apne aalimon ko lekar aayenge. Agar wo Aap ﷺ ki baat maanlenge to humko koi uzar na hoga. Aap ﷺ ne jawab diya ke jab tak tum ek ahad naama na likh do humko tum par aitbaar nahi. Lekin wo is par raazi na hue. Yahud ka teesra qabeela jo Bani Qareeza kehlaata tha. Aap ﷺ ne is se bhi dubara naye ahad naame ki darkhuwast ki aur is ne qubool kiya. Ab Bani Nazeer ne bhi kehla bheja ke humko bhi ye manzoor hai ke Aap ﷺ teen aadmi lekar hamare haan aayein. Aap ﷺ ne manzoor farmaya lekin raah mein Aap ﷺ ko maloom hogaya ke yahud talwarein baandh kar tayaar hai ke jab Aap ﷺ tashreef layein to Aap ﷺ ko qatal kardein. Aap ﷺ phir wapas chale aaye.

Bani Nazeer bade bade qilon ke malik the jin par unko naaz tha aur madine ke munafiq bhi in ko sheh de rahe the aur kehla bhejte the ke tum dabna nahi. Bani Qareeza tumhara saath denge aur hum bhi do hazaar ki jamiyat se tayaar hain.

Musalmaanon ko ye haal maloom hua to wo peshbandi kar ke aage badhe aur Nazeer ke qile ko gher liya aur pandrah roz tak ghare pade rahe. Aakhir wo is shart par raazi hue ke jis qadr maal-o-asbaab ounton par leja sake lejayein aur Madina se bahar nikal jayein. Chunacha sab gharon ko chord kar apna maal-o-asbaab laad kar nikal gaye aur in mein se inke kayi bade bade rayees Abu Rafee Salam Bin Ubi Alhaqeeq, Kanana Bin Al Rabeeh aur Hayu Bin Akhtab bhi khaibar chale gaye.

## ■ KHANDAQ YA AHZAAB KI LADAYI

ZEEQAIDA, 5 HIJRI

Banu Nazeer Madina se nikalne ko to nikal gaye magar khaibar pahunch kar unho ne apni sazishon ka jaal saare mulk arab mein phaila diya. In rayeeson ne Makkah jaakar Quresh ko tayaar kiya. Qabeela Gatfaan ko khaibar ki aadhi paidawaar ka lalach dilakar apne saath mila liya. Bani Asad unke haleef the, wo bhi uthe. Garz sab milkar dus hazaar ki bhari fauj madine ki simt rawana hui.

Anhazrat ﷺ ko jab iska paata chala to musalmaanon se mashwara kiya. Musalmaanon ko uhud ki ladayi ka tajruba ho chuka tha. Hazrat Salman Faarsi chunke Iran ke the is liye Iran ke jungi tareeqon se kuch waqif the, unho ne raye di ke shaher ke teen rukh to makaanon aur nakhlasthanon se ghere hue hai sirf ek taraf khula hua hai idhar khandaq<sup>5</sup> (ghada) khodli jaye taake dushman is simt se shaher mein ghusne na paye. Ye raye sab ne maanli. Anhazrat ﷺ teen hazaar musalmaanon ke saath bahar nikle aur khandaq khodne ki tayari shuru kardi. Teen hazaar mutabarak haathon ne bees din mein ye kaam poora kiya aur is tarah poora kiya ke khud khuda ke Rasool ﷺ bhi inke kaam mein brabar shareek the. Kayi kayi din faaqe se guzar rahe the. Is par islam ke shaidayon ka josh thanda nahi hota tha haathon se mitti khodte aur peeton par usko laad laad kar phenkte the aur awaaz mein awaaz mila kar ye sher gaate the.

*“Hum hai jinho ne Mohammed ﷺ ke haath par is par bait ki hai ke jab tak jaan mein jaan hai hum khuda ki rah mein ladte jayenge.”*

Dushman ab qareeb agaya tha. Iske qareeb aane ki khabrein sun sunkar buzdil munafiqon ke hosh udhe jarahe the. Jhoote bahane kar kar ke apne gharon ko laut rahe the. Yahud ka ab sirf ek teesra qabeela Banu Qareeza Madina ke

paas rehta tha. Iski rawish saaf na thi isliye do sau aadmiyon ka dasta inki dekh bhaal ke liye alag kar diya gaya tha.

Banu Qareeza ab tak khul kar saamne nahi aaye the. Bani Nazeer ka yahudi sardar Hayu Bin Akhtab jo ab khaibar ja basa tha dushmanon ki fauj ke saath aaya tha. Is ne Banu Qareeza ke sardar ko jo musalmaanon se maheda todhne par is liye amada nahi ho raha tha ke ye bahar ke log to chale jayenge phir musalmaanon ko akele hum hi se nipatna padega, ye keh kar milaliya ke mai is waqt Mohammed (ﷺ) ke khilaaf saare arab ko utha kar laya hoon. Inki taaqat ko hamesha ke liye qatm kar dena ka mauqa phir is se behtar haath nahi aayega. Is daleel se lachaar hokar wo bhi dushmanon se milgaya aur Hayu ne isko yaqeen dilaya ke agar Quresh aur gatfaan tumko beyaar-o-madagaar chord kar chale jayenge to hum tumhara saath denge.

Kufaar bees din tak madine ke gird ghera daale pade rahe aur shaher par hamla karne ki koi rah nahi paate the. Ek jagah khandaq ki chaudaan kam thi. Ek din unho ne badi tayaari kar ke isi rukh se hamla karna chaha. Amro Bin Wood jo Quresh ka sab se bada bahadur tha ghoda kudakar is paar aagaya. Idhar se zulfaqr waala haath badha aur ek hi waar mein talwaar shane tak utar aayi. Hazrat Ali (رضي الله عنه) ne Allahu Akbar ka naara maara aur fatah ka elaan hogaya.

Hamle ka ye din bada sakht guzra. Dushman har taraf se teer aur pathar barsa rahe the musalmaan aurtein jis qila mein mehfooz thi wo Bani Qareeza ke paas tha. Banu Qareeza ne dekh kar ke musalmaan to idhar phasse hain, idhar is khali qile par qabza kar liya jaye. Ek yahudi qile ke phatak par pahunch chuka tha ke Hazrat Zubair (رضي الله عنه) ki maa Safiya (رضي الله عنها) ne jo anhzrat (ﷺ) ki phuphi thi aage badh kar is ka kam tamaam kar diya aur iska sar kaat kar maidan mein phaink diya. Ye dekh kar Bani Qareeza samjhe ke qila mein bhi kuch fauj hai isliye idhar himmat na ki.

Muhasara jitna toul pakadta jata tha dushmanon ka mail milaap appas mein kam hota jata tha. Gatfaan ka qabeela madine ke kuch paidawaar salaana lekar lautne par amada tha. Is ke ek rayees ne jo dar parda musalmaan ho chuke the magar unka musalmaan hona abhi sab ko maloom na tha, Quresh aur yahud se jaakar alag alag aisi baatein kiye jis se dono mein phoot padh gayi. Khuda ka karna ke inhi dinon mein ek raat ko aisi teiz aandhi chali ke dushmanon ke khaimon ki rasiyan ukhad ukhad gayi. Khane ki handiyan chulhon par ulat ulat jaati thi. Sardi mein hawa ki is teiz badh ne bhi kufaar ke dil kap kapa diye.

In sab baaton ne mil jhul kar saathi faujon (ahzaab) ke paon ukhad diye. Bani Qareeza inka saath chord kar apne qilon mein chale gaye. Gatfaan bhi rawana hogaye ye dekh kar Quresh bhi nachaar muhasara chord kar chale gaye aur madine ka kinara bees baees din tak gubaar mein aat kar phir saaf ho gaya.

## ■ BANI QAREEZA KA KHATIMA

Bani Qareeza ne aise nazuk mauqe par musalmaanon ke saath jo bad ahadi ki wo mu'af karne ke qabil na thi. Hayu Bin Akhtab jo arabon ke is jatthe ka bani tha Bani Qareeza ke saath inki amaan mein tha. Isliye an hazrat ﷺ ne kufaar ki is muttahdah fauj ka sheraza bhikarne ke saath hi Banu Qareeza ki taraf rukh kiya. Inke qile bandh hogaye. Musalmaan ek mahine tak inka ghere kiye pade rahe aakhir unho ne ye darkhuwast ki ke inka muamla inke haleef qabeela Aos ke musalmaan sardar Saad بن سعد Bin Mu'az ke supurd kar diya jaye wo jo faisla karein inko khushi se manzoor hoga. Saad بن سعد Bin Mu'az khandaq ki ladayi mein ek teer ka zakhm kha kar nidhaal horahe the phir bhi wo aaye. Inke qabeele ke log ye chahte the ke inki khata mu'af kardi jaye magar Saad بن سعد ne na maana aur ye faisla kiya ke in mein jo ladne ke qabil ho wo qatl kardiye jayen. Aur aurtein aur bachche qaid ho aur maal-

o-asbaab musalmaanon mein taqseem kar diya jaye, isi faisla par amal hua aur yahud ke is teesre qabeele ka bhi khatma hua aur in sarmayadaron ki zameenein aur jaidadein ghareeb kaam karne waale musalmaanon mein baat di gayi.

## ■ ISLAM QANON KI SURAT MEIN

Islam jis din se deen ban kar aaya isi din se wo sultanat bhi tha. Deen aur duniya ki alag alag tameez is ki taleem mein nahi. Duniya ki zindagi mein khuda aur iski makhluqat ke jo farz hum par hai inko khoobi ke saath adaa karna hi deen hai. Isliye hukumat aur sultanat hamare deen se koi alag cheez nahi. Madina Munawara jaisa islam ka markaz tha is ki siyasi quwwat ka markaz bhi banta jata tha. Islam jahan tak phailta tha wahan tak iski hukumat ki had badh kar aman-o-amaan qayam hojata tha, choriyan mauqof hojati thi, daake band hojate the. Badkariyan mitjati thi aur arabon ki benizam zindagi ki jaga islam ki murattab zindagi shuru hojati thi. Imaam mauzan, mehsal aur qazi muqarrar hote the aur islami qanoon ki hukumat sab par ek saath jari hojati thi.

Islam ne shuru shuru mein sirf aqeedon ki durustigi par zordiya. Jab ye maqsad kuch kuch chal nikla to khuda ki ibadat-o-ta'at ka sabaq padhaya. Jab tabyaten idhar bhi mutawajah hui to islam ka qanoon utarne laga.

Is se pehle tak to ye haal tha ke baap musalmaan to beta kafir, maa islam layi hai to beti kafira hai. Shauhar musalmaan hochuka magar biwi abhi tak kufr ki halaat mein hai. Badar ke baad musalmaanon mein itmenaan ki khandani zindagi paida hone lagi aur ladayon ke sabab se maare jane walon ki tedaad bhi badhi hogi. Isliye san 3 hijri mein virasat ka qanoon utara. Ladkiyan jo arabon mein tarka pane ka haq nahi rakhti thi islam ne inko bhi jayez haq diya. Ab tak mushrik aurton se musalmaan nikah kar lete the. Ab wo mauqa aaya ke ghar ki andruni zindagi ke sukh aur chain ke liye inse nikah najayez tehra.

San 4 hijri mein badkari ki rok thaam ke liye mujrim ko patharon se mardalne ka hukm jo taurat mein tha jari kiya gaya. Baaz kehte hain ke sharaab ka peena pilana bhi issi saal band hua.

Arab mein moo bole beton ka riwaaj tha jin ko matbana kehte hai aur jin ke saath haqeeq beton ka muamla kiya jata tha aur inki biwiyen haqeeq bahuein samjhi jati thi. Sun 5 hijri mein islam mein is wahmi nasb ka khatma kiya. Jahiliyat ke zamana mein aurtain banao singaar kar ke mailon thailon mein aur mardon ki mehfilon mein berok took aati jaati thi jin se muashirat ki badnaami thi. Islam ne san 5 hijri mein in baaton ki munasib islahein ki. Ghar se nikle to ek badi chadar odhlein aur scene par anchal daalen, ghungro aur bajne waale zewar pahen kar dhamake se na chale, mardon se looch ke saath baatein na kare. Kunwaron ke liye badkari ki saza sau kode muqarar hui. Baaz qism ki talaqon ki islaah ki gayi.

## ■ ISLAM KE DO ROK

Aaj se kuch saal pehle islam ke raaste mein mushkilon ka pahad khada tha lekin ab Allah Ta'ala ke fazal, Huzoor ﷺ ke ejaaz akhlaq aur tadbeer aur musalmaanon ke ikhlaas, isaar aur koshishon se wo ek ek karke door hogayein aur ab islam ki taraqi ki rah mein do hi rok rah gaye. Ek Makkah ke mushrik aur dusre Khaibar ke yahud. Makkah ke mushrikon se Huzoor ﷺ sirf ye chahte the ke wo islam ko aman-o-amaan se aage badhne de aur jo log khushi se is halqe mein aana chahein inko ye mauqa diya jaye. Makkah mein ghareeb aur kamzor musalmaan bachchon, auraton aur bebas musalmaanon ko jo nazarband kar rakha hai inko Madina aane diya jaye aur musalmaanon ko Makkah aane jaane aur kaabe ka tawaf aur haj ki azadi mile.

Khaibar ke yahudiyn se itna hi chaha jata tha ke agar islam ke deen mein aana nahi chahte to wo iski siyasi taqat ke aage sar jhuka de taake mulk mein ek qism ka nizaam khada kiya jasake.



## ■ HUDAIBIYA KI SULAAH

ZEEQAIDA, 6 HIJRI

Musalmaanon ki badi khuwahish thi ke wo Makkah jakar khana-e-kaabe ke tawaf aur ziyarat se apne aankhein thandi kare jis ke deedar se wo saal ha saal se mehroom kardiye gaye the. Isi irade se Aap ﷺ chauda sau (1400) musalmaanon ko saath lekar Makkah ko rawana hue. Ladayi ki niyat bilkul na thi. Mumanat thi ke talwaron ke siwa koi hatiyaar saath na liya jaye aur talwaaren bhi miyan mein hon. Qurbani ke ount saath the aur arab ka bachcha bachcha jaanta tha ke jo safar aisi muqadas garz se kiya jaye is mein ladna kya talwaar bhi uthana bhi jayez nahi.

Jab Aap ﷺ Makkah ke qareeb pahunche to ek makhbar ko haal daryaft karne ke liye Makkah bheja. Wo khabar laya ke Quresh ki badi jamiyat saath lekar musalmaanon ko rokne ki garz se aage badh rahe hai. Aap ﷺ rasta katra kar hudaibiya ke muqaam par utar padhe aur ek safeer Quresh ke paas ye paighaam dekar bheja ke hum sirf umrah adaa karne aaye hain, ladna maqsood nahi aur behtar ye hai ke Quresh thodi mudat ke liye hum se sulaah ka maheda karlen aur mujhko arab ke haathon mein chorden.

Safeer ne Quresh ke sardaron ke samne jakar ye taqreer ki, Arwa Bin Masood Saqfi ek naik dil sardar ne Quresh se kaha, kya tumhe mujhse koi badgomani to nahi? inhone kaha nahi. Tab isne kaha ke mujhe ijazat do ke Mohammed ﷺ se mil kar is muamle ko taye karon. Logon ne razamandi zahir ki to wo Huzoor ﷺ ki kidmat mein hazir hua aur Quresh ka paighaam sunaya. Arwa ne yahan pahunch kar musalmaanon ke rohani inqalaab ka jo tamasha dekha aur Rasool Allah ﷺ ke saath inki hairat se bhari aqeedat ka jo haal is ke dekhne mein aaya isne iske dil par bada asar kiya. Quresh se jakar kaha ke maine Qaisar aur Kasra aur Najashi ke darbaar dekhe hain. Aqeedat aur mohabbat ki ye tasveer mujh ko kahin nazar nahi aayi. Mohammed ﷺ

baat karte hain to har taraf sanata chajata hai. Koi adab se nazar bhar kar unki taraf nahi dekhta. Wazu karne mein jo khatre girte hain aqidatmand inko lekar haath aur chahere par malte hain.

Is par bhi baat na tamaam rahi. Aap ﷺ ne phir ek safeer bheja. Quresh ne is par hamla kiya lekin wo bach gaya. Ab Quresh ne ladne ko ek dasta aage bheja. Musalmaanon ne isko pakad liya. Lekin anhazrat ﷺ ne chord diya aur mu'afi dedi, aur Hazrat Osman ؓ ko safeer bana kar Makkah bheja wo apne ek aziz ki himmayat mein Makkah gaye aur anhazrat ﷺ ka paighaam sunaya. Quresh ne inko qaid karliya aur musalmaanon tak ye khabar yun pahunchi ke Hazrat Osman ؓ shaheed kardiye gaye. Musalmaanon mein bada josh paida hua Aap ﷺ ne farmaya, Osman ؓ ke khoon ka badla lena farz hai. Ye keh kar babool ke ek darkht ke neeche baithgaye aur sahaba ؓ se janisari ki bait li. Isi ka naam bait-e-rizwan hai yani khuda ki khushnudi ki bait, kyun ke is ke bare mein khuda ne Quran mein apni khushnudi zahir farmayi.

Baad ko maloom hua ke Hazrat Osman ؓ ki shahadat ki khabar sahi na thi lekin musalmaanon ke is josh-o-kharosh aur sadaqat ka ye asar hua ke Quresh himmat haargaye. Inhone ne bhi apna ek safeer anhazrat ﷺ ke paas bheja aur pehli shart ye pesh ki ke musalmaan is saal wapaa jaye aur agle saal aayein aur teen din reh kar wapaa jaye. Kuch rad-o-badal ke baad dus saal ke liye ladayi mauqoof hui aur ye sharatein manzoor hui ke musalmaan is saal wapaa jayein aur agle saal teen din ke liye aayein, talwaar ke siwa koi hatiyaar saath na ho aur talwaar bhi miyaan mein hon, jaate waqt Makkah mein jo musalmaan reh gaye hain inko apne saath na lejayen, Quresh mein se koi musalmaan hokar madine chala jaye to wapaa kardiya jaye aur agar koi musalmaan Madina chord kar Makkah chala aaye to wo wapaa na kiya jaye, Arab ke qabeelon mein se jo jis fareeq ke saath chahe mahade mein shreek hojaye. Is mahade ke baad musalmaan Madina wapaa chale aaye.

## ■ ISLAM KI JEET

Mahede ki ye shartein agarche ke zahir mein kadi thi aur issi liye josh mein bhare kuch musalmaanon ko inke manne mein ta'mul horaha tha magar jab khud khuda ka Rasool ﷺ inko maan chuka tha to phir kisko inkaar ki jurrat hosakti thi. Chand hi dinon ke baad maloom ho gaya ke ye shartein islam ke haq mein behad faide ki thi.

Ab tak musalmaan jis usool ki khatir Quresh se muqabila kar rahe the wo ye tha ke islam ko apni isha'at ki azadi ka haq mile aur Quresh is rah ke rordha na bane. Quresh ko iske manne se ab tak inkaar tha. Hudaibiya ki sulah ne is usool ko manwaliya aur islam ko apni isha'at ki azadi ka haq mil gaya aur yehi iski jeet thi. Khud khuda ne Quran mein aayat utaari: **إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا** " hum ne tujhe khuli hui fatah inayat farmayi".

## ■ DUNIYA KE BADSHAHON KO ISLAM KI DAWAT

### 6 HIJRI

Islam ko apni zindagi ke unniswi (19) baras ye mauqa mila ke wo duniya ko itmenaan ke saath apna paighaam suna sake. Is zamane mein log apne apne rayeeson aur badshahon ke taa'be hote the. Jo wo karte the wo sab karte the. Is liye Aap ﷺ ne ek din musalaamon ko masjid mein jama kar ke farmaya:

*"Logo! khuda ne mujhe saari duniya ke liye rehmat banakar bheja hai. Ab waqt aaya hai ke tum is rehmat ko duniya walon mein baanto. Utho aur haq ka paighaam saari duniya ko sunao."*

Is ke baad Aap ﷺ ne apne saathiyon mein chand hoshiyar musalmaanon ko chuna aur inko islam ki dawat ke khat de kar aas paas ke rayeeson aur badshahon ke paas bheja. Arab ke rayeeson ko chord kar arab se mili hui badshahatein ye thein. Habsha, Iran, Rome, Misar.

Habsh ke badshah ne islam qubool kiya. Iran ke shahensha ne is khat ko gusse se tukdhe tukdhe kar diya. Aap ﷺ ne farmaya: Allah yun hi is ke mulk ko tukdhe tukdhe karega. Ye peshan goyi harf ba harf पूरी hui.

Misar ke badshah ne agarche ke islam qubool nahi kiya lekin Huzoor ﷺ ke khat ka jawab shaistegi se diya. Rome ka qaiser is waqt saari mashraqi essayi duniya ka badshah tha, is ne khat paakar hukm diya ke Hijaz ke saudagar agar kahin mile to inko bulwao kya ajeeb baat hai ke is kaam ke liye wo shakhs haath aaya jo is waqt islam ka sab se bada dushman tha yaani Abu Sufiyan.

Abu Sufiyan apne chand saathiyon ke saath qaiser ke darbaar mein hazir kiye gaye qaiser ne in se kaha: mai tum se kuch poochta hoon. Tum mein se ek aadmi jawab de aur baqi sunein. Agar ye kuch galat kahe to tum tok do. Ye keh kar is ne poocha aur Abu Sufiyan ne jawab diya.

**Qaiser:** Ye jo paighambar hone ka daawa karta hai, is ka khandaan kaisa hai?

**Abu Sufiyan:** Shareef.

**Qaiser:** Is ke khandaan mein se kisi aur ne kabhi paighambar hone ka daawa kiya tha?

**Abu Sufiyan:** Nahi.

**Qaiser:** Is ke khandaan mein koi badshah bhi hua tha?

**Abu Sufiyan:** Nahi.

**Qaiser:** Jinho ne is ke mazhab ko qubool kiya hai wo kamzor log hain ya bade bade rayees hain?

**Abu Sufiyan:** Kamzor.

**Qaiser:** Is ke maan ne waale badh rahe hain ya ghat te ja rahe hain?

**Abu Sufiyan:** Badhte ja rahe hain.

*Qaiser:* Kabhi tum logon ko iske jhoot bolne ka kabhi tajruba hai?

*Abu Sufiyan:* Nahi.

*Qaiser:* Wo kya kabhi qaul-o-qarar karke phir bhi gaya hai?

*Abu Sufiyan:* Ab tak to aisa nahi kiya. Ab jo maheda is se hua hai, dekhein wo isko poora karta hai ya nahi.

*Qaiser:* Kya tum kabhi is se ladhte bhi ho?

*Abu Sufiyan:* Haan.

*Qaiser:* Ladayi ka nateeja kya raha.

*Abu Sufiyan:* Kabhi hum jeet te kabhi wo.

*Qaiser:* Wo kya kehta hai?

*Abu Sufiyan :* Ye kehta hai ke ek khuda ko maano aur iski ibadat karo, isi se duaein maango, namaz padho, paakbaaz bano, sach bolo, rishte ka haq adaa karo.

Qaisar, Abu Sufiyan ke ye sab jawab sunkar bol utha ke agar tum ne sach sach kaha hai ek din aisa aayega wo mere paon ke neech ke is mitti par bhi qabza karlega. Agar hosakta to mai jaata aur iske paon dhota.

Ek dushman ki zubaan se itni sachchi shahadat ki misaal kahin aur mil sakti hai? Arab ke kayi rayeeson ne islam ko qubool kiya. Bahrain mein islam ka payam is se pehle pahunch chuka tha aur Abd-al-Qais ka qabeela yahan musalmaan ho chuka tha. Habsh jaane wale musalmaan ke zariye se is mulk mein bhi ye mazhab phail raha tha balke Yemen ke kinaron tak is ki awaaz pahunch chuki thi. Wahan Aos ka qabeela bahut pehle se musalmaan ho chuka tha. Ashar ka qabeela bhi islam ka naam lene laga tha. Amro Bin Anabsa jo Saleem ke qabele se the agarche ke Makkah hi ke zamane mein musalmaan ho chuke the. Ab jaakar jab inko logon ki zubaani madine mein

islam ki tarqi maloom hui to Madina aakar apne islam ka elaan kiya. Inke musalmaan hone ka qisa bada dilchasp hai. Inko kisi tarah paata laga ke Makkah mein koi paighambar paida hue hain. Wo iske mushtaq hokar Makkah pahunche.

Yahan is waqt kaafiron ka bada narga tha magar wo kisi tarah chupkar Aap ﷺ ki khidmat mein pahunch gaye aur poocha aap kaun hai? Farmaya, mai paighambar hoon. Bole, paighambar kisko kehte hain? Irshaad hua ke mujhe khuda ne paighaam dekar bheja hai. Daryaft kiya ke kya paighaam dekar bheja hai? farmaya, ye paighaam ke qarabat ka haq adaa kiya jaye, buth todhe jayen. Khuda ko ek maana jaye aur kisi ko khuda ka shareek na tehraya jaaye Amro ﷺ ne poocha, ab tak aap ke mazhab ke maan ne wale kitne hue hain? Farmaya, ek azaad (Abu Bakar ﷺ) aur ek ghulam (Bilal ﷺ). Amro ﷺ ne kaha "Mai Aap ﷺ ke mazhab mein aana chahata hoon".

Farmaya, abhi to aisa nahi hosakta, tum dekhte ho ke logon ka kya haal hai, abhi apne ghar wapas jao jab meri kamiyabi ka haal suna to aana. Is khuda ke bande ko ab jab paighambar ﷺ ki kamiyabi ka haal maloom hua to da'ud kar aaya.

Gifar ka aadha qabeela Hazrat Abu Zarr Gifari ﷺ ke kehne se pehle hi musalamaan hochuka tha aur aadha us waqt musalmaan hua jab Aap ﷺ Madina aaye. Juheena ke qabeele ne ek saath ek hazaar ki jamiyat se islam qubool kiya. Isi tarah Aslam, Mazeena aur Ashaja ke qabeelon ne is sachayi ki awaaz ko suna aur qubool kiya.

Hudaibiya ki sulaah, islam ki fatah ka naqara tha. Garz to ye thi ke ladayi bhadayi door ho, dushmani aur adawat ka jazba thanda ho aur mukhalifat ka rang pheetka padhe aur logon ko islam ke rohani inqalab ke dekhne aur islam ki taleem samajhne ka mauqa mile. Hudaibiya ki sulaah ne ye mauqa baham pahunchaya. Kaafiron ko musalmaan se milne jhulne, inki baaton ko sunne aur inpar gaur karne ka mauqa mila to

nateerja ye hua ke do baras ke andar andar musalmaanon ki tedaad dugni hogayi. Khud Makkah ke har ghar mein islam pahunch chuka tha.

Quresh ke do bade jarneel Khalid aur Amro Bin Alas the. Dekh chuke ho ke Uhud ke maidaan mein sirf Khalid ki jungi maharat ne musalmaanon ki jeeti hui ladaayi haradi. Hudaibiya ki sulaah ho chuki to wo Makkah se nikal kar madine ko rawana hue. Raaste mein Amro Bin Aas mile. Poocha kidhar ka Qasd hai? Bole, musalmaan hone ja raha hoon. Amro ne kaha, mera bhi yehi irada hai. Dono ek saath Madina pahunche aur islam ka kalima padh kar musalmaan hogaye. Aage chal kar un mein ek (Khalid رضي الله عنه) wo hua jis ne Shaam ka mulk Qaiser se cheen liya aur dusre Amro رضي الله عنه ne misar ki sultanat romiyon se lekar islam ke khadmon par daal di.

Ek riwayat mein hai Amro رضي الله عنه Bin Aas ke dil par islam ka asar yun padha ke jin dino islam ka qasid islam ka paighaam lekar Habsh ke badshah Najashi ke darbar mein pahuncha to Amro رضي الله عنه wahin the. Wahan unho ne dekha ke Habsh ka badshah is sultanat ke bawajud is ka kalima padhne laga to unpar bahut asar hua. Aakhir wo is asar ko chupa na sake aur Makkah wapas aakar musalmaan hogaye.

Qaiser ke darbar mein Abu Sufiyan ne islam ki sadaqat ka jo manzar dekha, wo bhi beasar nahi raha magar phir bhi abhi waqt ka intezaar tha.

## ■ YAHUD KA AAKHRI QILA

**KHAIBAR :** Aakhri 6 hijri ya shuru 7 hijri

Ab yahud ki abaadi Hijaz ke har goshe se samait kar Hijaz ke aakhri kinare par mulk Shaam ke khareeb Khaibar mein ekhatti hogayi thi yahan unki badi kothiyan aur qile the aur ab yahud yahan islam ke muqable mein aakhri sahara lene ke liye zor laga rahe the. Inka ek sardar Abu Rafa Salam Bin Ubbi



Alhaqeeq jo Hijaz ka saudagar kehlata tha, san 6 hijri mein Gatfaan wagaira qabeelon ko lekar madine par dhawa karne ka irada kar raha tha ke ek Ansari musalmaan ke haath se apne qile mein sota hua maara gaya.

Salam ki jagah ab Aseer Bin Razam ne li. Is ne bhi inhi qabeelon mein daura kar ke ek bhaari fauj tayaar ki. Madine mein khabar pahunchi to Aap ﷺ ne tehqeeq ke liye aadmi bheje. Unho ne aakar tasdeeq ki. Aap ﷺ ne sulaah ke liye kuch aadmi bheje aur Aseer ko madine bulaya ke sulaah pakki hojaye. Wo tees (30) aadmiyon ko lekar chala. Raaste mein is ke dil mein kya baat aayi ke chaha ke musalmaan daste ke afsar ke haath se talwaarein cheenle. Is par dono taraf talwarein chali aur Aseer is mein kaam aaya.

Ab Khaibar walon ne gatfaan walon ko nakhlistaan ki aadhi paidawaar dene ka lalach dekar apne saath milaliya. Gatfaan ke ek qabeele Banu Fazarah ne ye himmat ki ke mohram san 7 hijri mein madine ki charagah par hamla kiya aur ek musalmaan ko qatl kiya.

Ab musalmaanon ke sabr ka piyala bhar gaya. Khaibar ke hamle ka elaan hua. Saula sau (1600) musalmaan jihaad ke shauq mein Aap ﷺ ke saath madine se rawana hue. Fauj ke saath kuch musalman bibiyan bhi aayi thi taa'ke piyason ko pani pila sake, zakhmiyon ki marham patti karsake, ladayi ke maidaan se teer utha utha kar laye. Ye pehla mauqa tha ke islam ki fauj ne phirera udaya. Teen jhande tayaar hue. Ek Habaab Bin Munazar ko aur dusra Saad Bin Abadah ko aur teesra jiska phirera Hazrat Ayesha ki oodhni se banaya gaya tha. Islam ke sher Hazrat Ali Murtaza ko supurd hua. Raaste mein is muqadas fauj ka taraana ye tha.

Khudawanda! agar tu na hota to humko ye hidayat na milti. Hamari jaanein qurban, humko mu'af karde aur hum par tasalli utaar aur hamare khadam jama. Zalimon ne hamari taraf haath badhaye hai aur fitna khada karna chaha hai to hum inse dabne waale nahi. Teri meherbani se hum beniyaaz nahi ho sakte.

Iman ka ye josh se bhara hua darya yoon umandta hua chala jaraha tha ke raat ke andhere mein Khaibar ke qila se jakar takraya. Mauqa tha ke raat ki tareekiyon mein inpar hamla kardiya jaata. Lekin Aap ﷺ ne aisa nahi kiya aur hukm diya ke subha ka intezaar kiya jaye. Subha hui aur yahudiyon ne hasb-e-mamool qilon ke phatak khule to saamne fauj padhi dikhi. Pukaar uthe Mohammed (ﷺ) ki fauj! Aap ﷺ ab tak ladna nahi chahte the is liye ab bhi hamle ka hukm nahi diya lekin yahudiyon ne sulaah ke bajaye ladayi ki thaانli. Ye dekh kar Aap ﷺ ne pehle musalmaanon ko naseehatein farmayi aur jihaad ka hukm sunaya.

Musalmaanon ne pehle Na'am naami qila par dhawa kiya. Mahmood Bin Musalma ek bahadur musalmaan is daste ke afsar the. Wo bahut achchi tarah lade lekin garmi ke din the wo zara dum lene ko qila ki diwaar ke saye mein baith gaye. Yahudi sardar Kanana chupke se diwaar ke uppar chad gaya aur wahan se chakki ka paath inke sar par giraya jis ke sadme se wo margaye lekin is qila ke darwaze musalmaanon ne khool liye. Qamos ke qile par Marhab naam ke mashhoor yahudi bahadur muqarrar tha. Is ke muqable ke liye kayi roz tak bade bade sahaba ﷺ fauje lekar gaye lekin fatah ka fakhar kisi aur ki qismat mein tha. Jab ladayi zyada badhi to ek din Shaam ko Aap ﷺ ne irshaad farmaya ke kal mai jhanda usi shakhs ko doonga jis ke haath par khuda fatah dega aur jo khuda aur khuda ke Rasool ﷺ ko chahta hai aur khuda aur khuda ke Rasool isko chahte hain.

Ye raat umeed aur intezaar ki raat thi. Bade bade sahabiyon ne sari raat is intezaar mein kati ke dekhen fakhar ki ye daulat kis ke haath aati hai.

Subha hui to nagah kaanon mein awaaz aayi. "Ali ﷺ kahan hai"? inki aankhon mein dard tha, wo bulaye gaye. Aap ﷺ ne in ki aankhon mein apne moo ka la'ab lagaya aur dua farmayi aur Khaibar ki fatah ka jhanda inayat hua. Arz ki ke

kya yahud ko ladkar musalmaan banaloon? farmaya, narmi ke saath inke saamne islam ko pesh karo. Agar ek aadmi bhi tumhari hidayat se musalmaan hojaye to ye surkh ounton ki daulat se behtar hai.

Marhab qile se apni bahaduri ka ye geet gata hua nikla.

*"Khaibar jaanta hai ke mai marhab hoon. Salah mein dooba hua, tajrubekar bahadur hoon".*

*Marhab ke jawab mein khuda ke sher ne ye shair padha:*

*"Mai wo hoon ke meri maa ne mera naam sher rakha tha. Jungle ke sher ki tarah daraona hoon.*

Khuda ke is sher ne is zor se talwaar mari ke iske sar ko kaatti hui daanton tak uttar aayi. Marhab maragaya aur qile ka phatak musalmannon ke haathon mein tha. Ladayi mein pandra (15) musalmaan kaam aaye. Yahudiyon ne sulah karli aur sulah ki shart ye tehrayi ke zameen hamare qabze mein chord di jaaye. Paidawaar ka adha hissa hum musalmannon ko diya karenge. Yahudiyon ki ye darkhuwast manzoor hui. Ye goya zameedari ka pehla sabaq tha jo yahudiyon ne musalmaan ko sikhaya aur Anhazrat ﷺ ne in par taras khakar isko qubool karliya. Khaibar ki adhi zameenon ki malkiyat ladne waale musalmaan ko digayi aur aadhi islami khazane ki malkiyat qaraar payi. Isi mein Anhazrat ﷺ ke liye bhi panchwa hissa (Khoms) muqarar hua jis ki amdani Aap ﷺ ke ghar ki zaruraton aur islam ki dusri maslahaton mein kaam aati.

Saal mein khait ki katwayi ka jab waqt aata to Anhazrat ﷺ Abdullah Bin rawaha sahabi ko Khaibar bhejdethe. Wo jakar saari paidawaar ke dher ko do barabar hisson mein baant dete aur yahud se kehte in do mein se jo chaho tum lelo. Yahud ki aakhon ke liye is adal-o-insaaf ka nazara bilkul naya tha. Wo keh uthe the ke zameen-o-aasman is adal se qayam hai.

Fatah ke baad Aap ﷺ chand roz Khaibar mein tehere.

Agarcha yahud ke saath poori mura'at barti gayi thi aur inko har tarah ka aman-o-amaan bakhsha gaya tha magar phir bhi inki fitri badniyati ne inka saath nahi chorda. Ek yahud aurat ne Aap ﷺ ki aur Aap ﷺ ke saath Aap ﷺ ke kuch humrahiyon ki dawat ki aur khane mein zaher miladiya. Aap ﷺ ne luqma mooh mein rakh kar khaane se haath rokliya aur farmaya ke is khaane mein zaher milaya gaya hai lekin sahabi ﷺ ne isko achchi tarah khaaya. Aap ﷺ ne is yahudan ko bula kar poocha to isne jurm ka iqraar kiya. Is par bhi Aap ﷺ ne isko chord diya. Lekin in sahabi ne is zaher se wafaat payi to wo inke badle mein mari gayi.

Khaibar ke paas hi ek tarayi thi jis ko Wadi-e- Alqara kehte the. Is mein Tima aur Fadak waghaira yahudiyon ke chand gaun the. Musalmaan udhar bhi badhe. Wahan ke yahud ne Khaibar ki shart par sulah karli. Is waqiye par yahud ki ladayi ka khatma hogaya.

## ■ MUDAT KI ARZOO

UMRAH

ZEEQADAH, 7 HIJRI

Umrah bhi ek qism ka chota sa haj hai jis mein ahram ke saath kaaba ke gird tawaf karke aur Safa aur Marwah ke pahadiyon ke beech mein teiz chal kar kuch duaen padhi jati hai. Yaad hoga ke Hudaibiya mein ye taye paya tha ke agle saal musalmaan Makkah akar umrah adaa karlen is shart ke mutabiq An hazrat ﷺ ne umrah ka ailaan kiya aur musalmaan ka bada hissa josh ke saath rawana hogaya. Shart thi ke musalmaan hatiyaar utaar kar Makkah mein dakhil honge. Agar cha ye shart poori karni khatre se khali na thi. Magar musalmaan ne khana-e-kaaba ki ziyarat ke shauq aur mahede ke ehteraam mein is shart ko poora kiya. Makkah se aat meel idhar hi saare hatiyaar utaar kar rakhdiye gaye aur

do sau sawaron ka ek dasta iski hifazat par muta'en hua. Baqi musalmaanon ne Makkah mein dakhil ho kar josh-o-kharosh ke saath umrah ke sab kaam poore kiye. Teen din baad shart ke mutabiq Aap ﷺ Makkah se nikle.

Makkah se nikalte waqt ek ajeeb asar mein doba hua manzar saamne aaya. Hazrat Hamza ﷺ ki yateem bachchi An hazrat ﷺ ko chacha keh kar pukaarti hui chali aayi. Hazrat Ali ﷺ ne isko ke unki bahen thi goud mein uthaliya. Hazrat Ali ﷺ ke bhai Hazrat Jafar ﷺ aur Hazrat Zaid ﷺ Bin Haris ne iske liye apne dawae alag alag pesh kiye. Hazrat Jafar ﷺ kehte the ke ye mere chacha ki ladki hai. Zaid ﷺ kehte the ke Hamza ﷺ mere mazhabi bhai the. Kya ye naaz aur mohabbat ki ladayi isi ke liye nahi ho rahi thi jo islam se pehle zinda zameen mein gaad di jaati thi. Islam ne ab logon ke dilon ke kaisa badal diya tha.

## ■ EK NAYA DUSHMAN MAUTA KI LADAYI

JUMADI ALAWAL, 8 HIJRI

Ab tak islam ko mulk arab ke andar ke yahud aur mushrikon ke qabile se saamna tha. Ab aage essayi romiyon ki taqat aur sultanat ki diwaar ha'ail thi. Essayi romiyon ki ma'tehati mein ek arab khandaan Basrah par hukumat kar raha tha is khandaan ke rayees ne is musalmaan qasid ko jo in ke paas islam ki dawat ka khat le kar gaya tha, qatal kardiya tha. An hazrat ﷺ ne is shaheed ka badla lene ke liye teen (3) hazaar fauj Madina se rawana ki. Hazrat Jafar ﷺ, Abdullah Bin ﷺ Rawaha aur Zaid ﷺ Bin Haris is mein khaas taur se bheje gaye the. Fauj ki sardari Zaid ﷺ Bin Haris ko di gayi thi. Saath hi farma diya ke ye shaheed hon to Jafar ﷺ aur wo bhi maare jayein to Zaid ﷺ Bin Rawah fauj ke afsar hon.

Horaan ke badsha ko khabar lag chuki thi. Is ne ek lakh ke qareeb fauj tayaar ki. Khud Rome ke Qaiser ne beshumaar

faujon ke saath mu'aab mein akar khaima dala Aap ﷺ ne musalmaanon ko takeed kardi thi ke ladayi se pehle dushman ko sulaah ka mauqa dena aur islam ka payam pahuncha lena. Islam ki fauj jab qareeb pahunchi to dekha ke teen hazaar musalmaanon ko lakhon ka dal ba dal ka saamna hai magar musalmaan to khuda ki rah mein apni jaan hateliyon par liye hue phirte the.

Wo shahadat ke shauq mein dare nahi. Abdullah ﷺ Bin Rawah ne kaha hum te'daat ki kami beshi aur taqat ke bharose par nahi ladte, hum to mazhab ki taqat se ladte hai. Is par teen hazaar ke chote giroh ne ek lakh ki fauj par hamla kardiya.

Hazrat Zaid ﷺ barchiyaan kha kar shaheed hue. In ki jaga Hazrat Jafar ﷺ ne aage badh kar islam ka jhanda apne haath mein liya aur is tarah bahaduri se lade ke ek haath kat gaya to dusre haath se jhande ko pakad liya aur dusra haath bhi kat gaya to seene se chamta liya. Akhir talwaaron aur barchiyon ke nawe (90) zakham khane ke baad gire aur shahadat payi. In ke baad Abdullah ﷺ Bin Rawah ne jhanda haath mein liye aur wo bhi shaheed hogaye. Ab Hazrat Khalid ﷺ khud se aage badhe aur musalmaanon ki kamaan apne haath mein li aur is bahaduri se lade ke dushman ko agarche ke zair na karsake magar musalmaanon ko inki zad se nikaal laye.

## ■ KAABE KI CHATT PAR ISLAM KA JHANDA

(MAKKAH KI FATAH)

RAMZAN 8, HIJRI

Is Ibrahim ﷺ ke laye hue deen ka sab se pehla farz ye tha ke wo Ibrahim ki banayi hui duniya ki sab se pehli masjid kaaba ko jo islam ka qibla aur deen ka markaz tha buton ki gandagi se paak kare. Ab tak jo kuch hua zaahir mein wo is farz se alag tha magar haqeeqat ye hai ke jo kuch hota raha aur jis ki khatir ye khoon ki nadiyan behti hai, wo sab is ki

pahel thi kyunke Makkah par qabze ke aur kaafiron ki nangi talwaaron ko todhe bagair in buton ko todh kar haram ke sahen se bahar nahi kiya ja sakta tha.

Ab jab ke in baatil maa'boodon ki hifazat ke liye jo talwaarein alam thi, wo jhuk chukein to ab waqt aaya ke kaabe ko in najaston se paak karne mein dair na ki jaye.

Hudaibiya ki sulaah ke sabab se khud se musalmaan ab Makkah par hamla nahi kar sakte the. Magar khuda ki qudrat dekhiye ke is ka mauqa khud Makkah walon ne paida kar diya. Hudaibiya ki sulaah ki roo se kuch qabeelon ne Makkah walon ka saath diya tha aur kuch musalmaanon ke saath the. In mein se Khazah ka qabeela musalmaanon ke saath tha aur inke dushman Banu Bakar Quresh se mile hue the. Mahade ke roo se Quresh ke saathiyon mein se kisi ka musalmaanon ke kisi saathi qabele par hamla kar dena mahade ko todh dena tha.

Khazah aur Banu Bakar mein zamane se ladaiyan chali aati thi. Jab tak islam se muqabla raha sab mile rahe. Ab jab ke Hudaibiya ki sulaah ne mutmayeen kar diya to Banu Bakar samjhe ke ab dushman se badla lene ka waqt agaya. Yak beik inho ne Khazah par hamla kar diya Quresh ke bahut se bahaduron ne raaton ko surtein badal badal kar Khazah par talwaarein chalayein. Khazah ne haram mein panaah li magar wahan bhi isko panaah na mil saki. Shart ke mutabiq musalmaanon par unki madad farz thi. Khazah ke chalees shatr sawaron ne faryaad lekar madine ki rah li. Anhazrat ﷺ ne waqiya suna to Aap ﷺ ko bahut ranj hua Aap ﷺ ne Quresh ke paas qasid bheja aur teen shartein pesh ki ke in mein se wo koi manzoor karlein.

1. Khazah ke jo log maare gaye inke khoon ke badle mein rupya adaa karein.
2. Banu Bakar ki himayat se wo alag hojayen.
3. Elaan hojaye ke Hudaibiya ka maheda toot gaya.



Quresh ke sardar ne Quresh ki taraf se teesri baat manzoor karli yaani ye ke Hudaibiya ka maheda ab baqi na raha lekin qasid ke chale jaane ke baad Quresh bahut pachtaye aur inho ne Abu Sufiyan ko apna safeer banakar Madina bheja ke Hudaibiya ke mahade ko phir se taaza karlen. Abu Sufiyan ne madine aakar pehle nabu'at ki baargah mein arz ki. Wahan se koi jawab na mila to Hazrat Abu Bakar رضي الله عنه se aakar kaha. Unho ne inkaar kiya wo Hazrat Omer رضي الله عنه ke paas aaya, unho ne kaha ke ye mujh se nahi hosakega. Phir wo Hazrat Ali رضي الله عنه ke paas gaya. Unho ne farmaya ke Rasool Allah ﷺ jo taye kar chuke hain iske baare mien unko kuch aur mashwara diya ja nahi sakta. Behtar ye hai ke tum masjid mein jakar elaan kardo ke mai Hudaibiya ki sulaah ko phir bahaal karta hoon. Is ne yehi kiya. Abu Sufiyan jakar logon se ye waqiya bayan kiya. Sab ne kaha. "Na ye sulaah hai ke hum itmenaan se baithe aur na ye jung hai ke ladayi ka samaan kare."

Anhazrat رضي الله عنه ne Makkah ki tayariyan shuru kardi aur ehtiyaat ki ke Makkah walon ko paata na lage. Dus ramzan ko dus hazaar faujein Makkah ki taraf badhe. Makkah se ek manzil idhar utarkar raat ko padao dala. Quresh ko khbar na thi. Abu Sufiyan aur Quresh ke do sardar paata lagana ko nikle. Kuch door nikle to dekha ke bahar ek fauj padhi hai. Anhazrat رضي الله عنه ke chacha Hazrat Abbas رضي الله عنه ko jo Makkah se nikal kar pehle hi raaste mein Anhazrat رضي الله عنه ki khidamat mein pahunch chuke the. Makkah walon ki halat par rahem aaya aur ye soch kar agar fauj ke Makkah mein dakhile se pehle Makkah wale khud aakar aman maang le to inki musibat door hojayegi. Wo Anhazrat رضي الله عنه ke khaime se nikle aur Aap ﷺ ki sawari par bait kar Makkah ki rah li. Abhi kuch hi door chale the ke Abu Sufiyan wagaira milgaye. Inko batlaya ke islam ka lashkar Makkah ke paas pahunch chuka hai ab Quresh ki khair nahi. Abu Sufiyan ne mashwara poocha. Farmaya, tum mere saath chale aao. Wo saath ho liye. Hazrat Abbas رضي الله عنه inko Rasool Allah ﷺ ki khidmat mein le chale. Rah mein Hazrat Omer رضي الله عنه ne dekh kar kaha. "Kufr ka sardar ab hamare qabze

mein hai". Aur ye keh kar jhapte magar Hazrat Abbas ؓ inko lekar jaldi se Hazrat ؓ ke khaima mein dakhil hogaye aur arz ki ke ya Rasool Allah ﷺ! mai ne Abu Sufiyan ko panaah di hai. Ye kaun Abu Sufiyan tha? wahi jis ne islam ke khilaaf badar ke baad se lekar ab tak saari ladaiyan khadi ki thi, Arab ke qabeelon ko ubhaar ubhaar kar baar baar madine par chadha kar laya tha, jis ne Mohammed ﷺ ke qatal ki sazishein ki thi. Ab wo musalmaanon ke panje mein tha aur apne har jurm ki saza ka mustahaq tha lekin islam ke rehmat-e-mujasam Rasool Allah ﷺ in sab se darguzar kar ke isko islam ki basharat sunate hain aur itna hi nahi balke is ke lie ye fakhar ka khal'at ataa farmata hain ke elaan-e-aam kardiya jata hai ke "Aaj jo Abu Sufiyan ke ghar mein panaah lega is se koi baaz pars nahi". Ye rehmat aur aam hoti hai irshaad hota hai ke jo apna ghar bandh karlega isko bhi aman hai".

Hazrat Abbas ؓ ko hukm hua ke Abu Sufiyan ko pahad ki choti par leja kar zara islami lashkar ka sailaab dikhao. Thodi dair ke baad islam ki faujein josh maarti hui aage badhi. Sab se pehle qabeela Gafar ka parcham nazar aaya phir Juhiyana, Haziyaam aur Saleem ke qabeele hatiyaron mein doobe hue takbeer ke naare maarte hue nikal gaye. Abu Sufiyan har dafa darr jata tha. Sab ke baad Ansar ka qabeela is saro samaan se aaya ke pahadhi goonjh uthi. Saad ؓ Bin Obada ke haath mein Ansar ka jhanda tha. Abu Sufiyan ne hairat se poocha, ye kaun lashkar hai? Hazrat Abbas ؓ ne naam bataya. Aakhir mein khud risalat ka aftaab nazar aaya jis ke charon taraf jaanisaaron ka haala tha. Hazrat Zubair ؓ ke haathon mein iska jhanda tha.

Ye poori lashkar jab Makkah ke paas pahuncha to is aman ki manadi hui aur haram jo teen sau saat (360) buthon ka maskan tha is gandegi se paak hua aur Ibrahim ؑ ke khuda ka ghar ab phir khuda ka ghar bana aur tauheed ki azaan masjid ki minar se buland hui. Makkah ke bade bade sardar jo Huzoor ﷺ ke dushman, musalmaan ke qaatil aur islam ke rah ke

pathar the, aaj haram ke sahen mein the. Huzoor ﷺ ne ek nazar utha kar dekha aur poocha ke ae Makkah ke sardar! aaj mai tumhare saath kya bartao karoonga? sab ne kaha. "Aap ﷺ jawanon ke shareef bhai, aur budhon ke shareef bhateeje hai". Irshaad hua "jao aaj tum par koi malammat nahi. Tum sab azaad ho". Ye awaaz kaisi tawaqu ke khilaaf thi magar ye dil ki gehrayi se uthi thi aur dil ki gehrayiyon mein utar gayi.

Hinda Abu Sufiyan ki biwi ne jis ne Uhud ke maidaan mein Hazrat Hamza ﷺ ki lash ke tukdhe kiye the. Naqaab oadh kar saamne aati hai aur Huzoor ﷺ ke aam mu'afi ke paighaam se khush hojati hai aur chilla uth ti hai ke ae Allah ke Rasool ﷺ! aaj se pehle mujhe Aap ﷺ ke khaima se zyada kisi khaima se nafrat na thi magar aaj se Aap ﷺ ke khaima se zyada koi khaima mujhe pyara nahi maloom hua.

Aaj kufr ki saari quwatein toot gayi. Dushmanon ke saare mansoobe nakaam hogaye aur islam ki fatah ka jhanda Makkah ki chaar diwariyon par buland hogaya. Anhazrat ﷺ ne is mauqe par taseer mein dubi hui ye taqreer farmayi.

*"Ek ke siwa aur koi khuda nahi. Is ki khudayi mein koi dusra shareek nahi. Is ne apna waada sachcha kiya. Usne apne bande ki madad ki aur aakhir isne kufr ke saare jathton ko akela todh diya. Haan! aaj kufr ke saare fakhar aur guroor, khoon ke sab purane keene aur jahaliyat ke saare badle aur saare daarwe mere paaon ke neeche hai. Sirf do ahdein baqi rahenge. Khan-e-Kaaba ki tauliyat aur hajiyon ko pani pilaane ki khidmat.*

*Ae Quresh ke logo! khuda ne ab jahaliyat ke guroor aur baap dadaon par fakhar ko mita diya. Ab Adam ﷺ ki saari nasal barabar hai. Tum sab ek Adam ke bete ho aur Adam ﷺ mitti se bane the. Khuda farmata hai: Logo! Mai ne tum sab ko ek mard aur ek aurat se paida kiya hai aur Maine tumko qabeelon aur khandaanon mein is liye banaya ke tum appas mein ek dusre ko pehchaan sako. Tum mein khuda ke nazdeek sab se shareef wo hai jo sab se zyada parhezgaar hai.*

*Aaj se Allah ne sharaab ki khareed-o-farokht aur sood ke karobaar ko haram tehraya”.*

Is waqt kaaba aur haram ke hudood mein hubal, la'at, mana'at wagaira bade bade boot khade the aaj inki jhooti khudayi ki muddat poori hogayi. Musalmaanon ke ek haath ke ishaare mein wo ab pathar ke dher the aur har jagah tauheed ka naara buland tha.

## ■ HAWAZAN AUR SAQEEF KA MAARKA

SHAWAL 8, HIJRI

Makkah jo hijaz ki raajdhani aur arab ki mazhabi jagah thi. Jab is ki chat par islam ka jhanda buland hua to saare arab mein isko deen islam ki sachayi ka nishaan maan liya aur har taraf se log kufr ke phande se nikal nikal kar islam ki amaan mein aarahe the magar Makkah ke qareeb Hawazan aur Saqaib do aise taqatwar qabeele the jo kisi dusre qabeele ki ma'tahti ke nang ko gawara nahi karna chahate the. Hawazan ke qabeele ke sardaron ne auron ko bhi ubhaara aur Hunain ke maidaan mein islam ke khilaaf ek mila jhula bahut bada jattha ikattah kiya. Musalmaanon ki baara hazaar fauj jis mein bada hissa Quresh ke nau musalmaanon ka tha, bade saro samaan se is ke muqable ko nikli. Hawazan ke log teer chalane mein apna jawab nahi rakhte the. Inki pehli hi baadh mein musalmaanon ke paaon ukhad gaye.

Agarche musalmaanon par ab teeron ka maiyna baras raha tha aur inki baara hazaar fauj hogayi thi magar Huzeer ﷺ apni jagah par the. Aap ﷺ ne dahini janib dekha aur pukara ae Ansar ke giroh! awaaz ke saath jawab mila ke hum hazir hai. Phir Aap ﷺ ne bayein janib pukara ab bhi wahi awaaz aayi. Aap sawari se utar pade aur josh ke lahje mein farmaya mai hoon khuda ka banda aur is ka paighambar! mai beshubha paighambar hoon aur Abdul Mutalib ka farzand hoon. Hazrat Abbas ؓ ne musalmaanon ko awaaz di, aur

Ansar ke girho! aur ae wo logo! jinho ne islam par jaan dene ki bait ki hai, aage badho. In asar mein doobi hui awaazon ka kaanon mein padhna tha ke islam ke jaanbaaz palat padhe aur is josh se badhe ke zarhein utaar kar phenk de aur ghodon se koodh padhe. Ab maidaan ka rang badal gaya. Kaafiron ki fauj phat gayi aur inke lashkar mein bhaag da'ud mach gayi.

Kaafiron ki fauj ka kuch hissa bhaag kar Taif mein jama hua. Taif mein Saqeef ka qabeela apne ko Quresh ke barabar ka jaanta tha. Inka qila bhi bada mazboot tha aur qile mein ladayi ka saara samaan bhi tha. Unho ne qila bandh kar ke ladayi shuru ki musalmaanon ne qile par baar baar hamle kiye lekin qila fatah nahi hua. Musalmaanon ko is qile ko yun chord kar hatna gawara na tha. Unho ne Rasool Allah ﷺ se ek din ki mohlat chahi. Ijzat mili to dusre din bade zor se hamla kiya magar kamiyabi ab bhi door thi. Musalmaanon ne arz ki, ae Allah ke Rasool ﷺ! inke haq badwa kijiye. Barkat wale lab hile to ye lafz nikle. "Khudawanda! Saqeef ko hidayat naseeb kar aur inko islam ke aastane par la". Dua ka ye teer na chooka. Do saal bhi guzarne nahi paye the ke saqaif ke logon ne khud madine mein aakar islam ka kalima padha.

## ■ MAL-E-GANIMAT KI TAQSEEM AUR HUZOOR

### ﷺ KI TAQREER

Taif ka mahasirah chord kar Aap ﷺ ne Jarana ke muqaam par padhao dala. Ladayi ki loot ka bahut sa samaan saath tha. Cheh hazaar qaidi, chaubees hazaar ount, chalees hazaar bakriyan aur char hazaar ouqiya 'chandi. Rahem dekho ke qaideeyon ko le kar Ap ﷺ yahan intezaar karte rahe ke in ke aziz aayein aur un ko chorda lejaye. Lekin kayi din guzar gaye aur koi nahi aaya tab loot ke maal ke paanch hisse kiye gaye. Chaar hisse sipahiyon mein batgaye aur paanchon hisse gareebon, miskeenon aur islam ke dusre zaroori kaamon ke liye Rasool Allah ﷺ ke haath mein raha.

Aap ﷺ ne Makkah aur Itraf-e-Makkah ke bahut se nau muslim rayeeson ko jo abhi abhi islam laye the, inki tasali aur itmenani ki khatir is ladayi ke loot ke maal mein se bahut sa samaan inayat farmaya. Kuch Ansari naujawaan ko jo Huzoor ﷺ ki is khaas bakhshish ke bhaid se waqif na the ye galat fehmi hui ke Huzoor ﷺ ne Quresh ko inaam diya aur hum ko mehrom rakha, haanlake ladayi ka asli zor hum hi ne sambhala aur ab tak hamari talwaaron se Quresh ke khoon ke qatre tapakte hain baaz naujawaan Ansari bol uthe ke mushkilaon ke waqt hamari yaad hoti hai aur inaam auron ko milta hai.

Anhazrat ﷺ ne ye charche sune to Ansar ko ek kheemye mein alag bulakar poocha ke kya tum ne aisa kaha? arz ki ke ya Rasool Allah ﷺ! hamare badon mein se kisi ne ye nahi kaha, albatta baaz naujawaanon ke moo se ye faqre nikle the. Ye daryaft farma lene ke baad Aap ﷺ ne in ke samne wo taqreer farmayi jis ka har faqrah asar mein doba hua tha. Farmaya:

Kya ye sach nahi ke tum pehle rah se hatte the? to khuda ne mere zariye se tum ko seedhi rah dekhayi. Tum bhikre the to khuda ne mere zariye tumko ek kardiya. Tum muflis the to khuda ne mere zariye tumko daulatmand banaya”.

Aap ﷺ ye farmate jate the aur har Faqre par Ansar kehte jate the ke khuda aur is ke Rasool ﷺ ka ehsaan sab se badh kar hai. Aap ﷺ ne farmaya, nahi, tum ye jawab desakte ho “Ae mohammed (ﷺ) tujh ko jab logon ne jhutlaya to hum ne tujh ko sachcha maana. Tujh ko jab logon ne chord diya to hum ne tera saath diya. Tu muflis aaya tha, to humne har tarah teri madad ki”.

Ye keh kar Aap ﷺ ne farmaya. “Tum ye jawab dete jao aur mai ye kehte jaonga ke tum sach kehte ho lekin ae ansariyon! kya tum ko ye pasand nahi ke aur log ount aur bakriyan le kar jayein aur tum Mohammed ko lekar apne ghar aao?”

Ye sunkar Ansar be akhtiyaar cheekh uthe ke hum ko sirf

Mohammed (ﷺ) darkaar hai. Aksaron ka ye haal hua ke rote rote dhadiyaan tar hogayi. Is ke baad Aap (ﷺ) ne Ansar ko samjhaya ke Makkah ke log chunke naye naye islam laye the is liye inko kuch milla wo haq ke taur par nahi balke islam ki nemat se inko ashna karna maqsood tha.

Is darmiyaan mein qaidiyon ke riha karane ke liye kuch log Aap (ﷺ) ki khidmat mein hazir hue. In mein Aos qabeele ke bhi kuch log the jin mein daayi Haleema bhi thi jin ka bachpan mein Aap (ﷺ) ne doodh piya tha Aap (ﷺ) ne farmaya, Abdul Mutalib ke khandaan ka jis qadar hissa hai wo tumhara hai lekin qaidiyon ki aam rehayi ki surat ye hai ke namaz ke baad jab majma ho to tum sab ke saamne apni darkhuwast pesh karo. zohar ki namaz ke baad unho ne sab musalmaan ke saamne apni darkhuwast pesh ki to Huzoor (ﷺ) ne farmaya ke mujhe sirf apne khandaan par ekhtiyaar hai lekin mai aam musalmaanon se tumhari sifarish karta hoon. Ye sun na tha ke sab musalmaan bol uthe, hamara hissa bhi hazir hai. Is tarah cheh hazaar qaidi dafatan azaad the.

## ■ ROMI KHATRA

### TABOOK KI LADAYI

Ek zamane mein Shaam aur Misar ke mulk essayi Romiyo ke haathon mein the jinka paaya takht qastan taniya tha. Shaam ki hadein Hijaz se mili hui thi. Hijaz mein islam ki nayi quwwat ka haal sunkar Romiyo mein khalbali thi. Hijaz aur Shaam ki sarhad par Tabook naam ka ek muqam tha. Is ke aas paas kuch arab sardar jo essayi hogaye the, Romiyo ki ma'tahati mein hukumat kar rahe the. In arab sardaron mein Gasani khandaan ke arab sab mein taqatwar the aur wahi romiyo ki taraf se is kaam par muta'in hue. Dam ba dam madine mein ye khabrein phailti thi ke Gasani madine par chadhayi ki fikrein



kar raha hai. Shaam ke natbi saudagaron ne aakar bayan kiya ke Romiyo ne Shaam mein badi bhaari fauj jama karli hai jo har tarah ke samaan se tayaar hai.

Anhazrat ﷺ ne ye khabrein sunkar musalmaan gaziyon ko bhi tayaari ka hukm diya. Itefaaq ye ke sakht garmiyon ka zamana tha. Mulk mein qahet ka asaar bhi the. Munafiq jo dil se musalmaan na the. Inke ye badi azmaish ka waqt aagaya. Wo ladayi se jee churate the aur dusron ko bhi rokthe the.

Magar purjosh musalmaanon ke liye ye inke iman ki taazgi ka naya mauqa haath aaya tha ke ab arab ke chand qabeelon ka saamna nahi tha balke duniya ki ek badi sultanat ka muqabla hai. Daulatmand sahabiyon ne bhi badi badi raqmein pesh kiye chunka safar door ka tha aur sawari ka intezam thoda tha is liye baaz mazoor musalmaan ro ro kar arz karte ke Huzoor ﷺ safar ka samaan mohaya farmade to saath chalne ki sa'dat mile. Ye dekh kar Hazrat Osman ﷺ ne fauj ke liye teen sau ount pesh kiye aur Anhazrat ﷺ ne inko dua di.

Anhazrat ﷺ jab madine se bahar jaate to kisi na kisi ko shaher ka hakim banakar jaate. Anhazrat ﷺ ki azwaj-e-mutaharat is dafa saath nahi ja rahi thi isliye kisi azeez khaas ka yahan chord jaana munasib tha isliye is dafa ye mansab Hazrat Ali Bin Ubbi Talib ﷺ ko supurd hua unho ne arz ki ke ya Rasool Allah ﷺ! Aap ﷺ mujhe bachon aur aurton mein chorde jaate hai. Irshaad hua, kya tumhe ye pasand nahi ke tumko mujh se wo nasbat ho jo Haroon ﷺ ko Moosa ﷺ se thi? Aap ﷺ ka ye irshaad Hazrat Ali ﷺ ke liye wo fakhar hai jisko kabhi bhulaya jaa nahi sakta.

Garz Aap ﷺ tees hazaar fauj ke saath Madina se nikle jis mein dus hazaar sawar the. Tabook pahunchkar maloom hua ke Romiyo ke hamle ki khabar sahi nathi magar itna sahi tha ke islam ki nayi quwwat ke muqable ke liye Gasani rayees da'ud dhoop kar rahe the. Anhazrat ﷺ ne Tabook mein bees din qayam kiya. Is qayam ka asar ye hua ke tees hazaar

musalmaanon ki ye pakeeza jamat jo zahir mein sipahi aur haqeeqat mein ashiiq ilahi thi. Aas paas ke shaheron par apna asar dale bagair na rahi.

## ■ JIZYA

Islam mein agle paighambaron ki ummaton ke saath ye riayat rakhi gayi hai ke wo agar thoda sa mehsool dekar musalmaanon ki riya ban jaye to musalmaan inki har tarah ki hifazat ki zimmedari uthaye. Is mehsool ka naam Quran-e-paak mein "Jizya" rakha gaya hai. Ye pehla mauqa tha ke koi ghair muslim qaum musalmaanon ki hukumat mein aati hai. Aila Khareej Aqba ke paas arabon ki ek choti si riyasat thi. Is ke rayees Yuhna ne khidmat-e-nabwi ﷺ mein aakar jizya dekar musalmaanon ki hifazat mein rehna manzoor kiya. Jarba aur Azooru ke essayi arabon ne bhi jizya dekar musalmaanon se sulaah karli. Damshq ke paanch manzil idhar hi do mutal-jundal mein ek arab sardar Ukedar naami tha jo qaiser rome ke asar mein tha. Musalmaanon ne chaar sau sawaron ke saath uspar hamla kiya uar usko pakad kar khidmat-e-nabwi ﷺ mein laye. Is ne is shart par rehayi payi ke wo madine aakar sulaah ki shartein pesh karein. Chunacha wo apne bhai ke saath madine aaya aur amaan payi.

Tabook ka safar is haisiyat se ke ye arab ke bahar ki do sab se badi taqaton mein se ek se sar takraane ki sab se pehli kamiyaab koshish thi bahut ahem tha. Isliye Anhazrat ﷺ ki bakhair -o-aafiyat wapsi par musalmaanon ne badi khushi manayi. Madine ke log shauq ke alam mein Rasool Allah ﷺ ko lene ke liye shaher se bahar nikle. Aurtein gharon se nikal aayi aur ladkiyon ne khair muqqadam ka ye geet gaya.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوُدَاعِ وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِدَوْدَاعِ

TARJUMA : Hum par chand nikla, wida ki ghatiyon se, khuda ka shukar is waqt tak hum par farz hai. Jab tak duniya mein khuda ka koi pukarne wala baqi hai.

## ■ AHAD-E-ISLAM KA PEHLA BAQAIDA HAJ AUR BARA'AT KA ELAAN

Islam ki dawat shuru hue baees (22) baras ho chuke the. Baees (22) baras ki lagataar koshishon se ab arab ka zarra zarra islam ke noor se chamak raha tha. لَا إِلَهَ إِلَّا اللَّهُ ki awaazein iski har ghati se oonchi ho rahi thi. Yemen ke sarhad se lekar Shaam ki sarhad tak ab islam ki hukumat thi aur khuda ka ghar ab tauheed ka markaz ban chuka tha. Ab waqt aaya ke islam ka wo mazhabi darbar jo haj ke naam se mashhoor hai, Allah ke bataye Hazrat Ibrahim عليه السلام ke banaye hue dastoor ke mutabiq aarasta ho.

Tabook se wapsi par Anhazrat ﷺ ne 9 hijri mein zee qada ke akhir ya zilhaja ke shuru mahine mein teen sau musalmaanon ka ek qafila madine munawara se Makkah ko rawana farmaya. Hazrat Abu Bakar رضي الله عنه is qafile ke sardar, Hazrat Ali Bin Abi Talib رضي الله عنه iske naqeeb aur Hazrat Saad رضي الله عنه Bin Abi Waqas, Hazrat Jaber رضي الله عنه aur Hazrat Abu Huraira رضي الله عنه manadi aur mu'alam banaye gaye the aur qurbani ke liye bees ount saath the.

Quran ne is haj ka naam Haj Akbar<sup>7</sup> rakha hai kyun ke ye kufr ki hukumat khatm hojane aur islam ke ahad ke shuru hone ka sab se pehla elaan tha. Hazrat Abu Bakar رضي الله عنه ne logon ko haj ke asli tareeqen bataye aur sikhaye aur qurbani ke din khade ho kar islam ka khutba padha aur inke baad Hazrat Ali رضي الله عنه Bin Abi Talib ne bara'at ki is surat se chalees ayatein padh kar sunaye jin mein kaafiron se har tarah ke talooq ke todhe jaane ka elaan tha aur manadi kardi gayi ke ab se koi mushrik khana-e-kaaba na aane payega aur na koi nanga hokar haj kar sakega aur sulaah ke wo tamaam mahade jo mushrikon se hue the aaj se chaar mahine ke baad sab toot jayenge.

Kya ajeeb baat hai ke wo Quresh jo bees (20) baras tak talwar ki nok se islam ka muqabla karte rahe. Wo Makkah

ki fatah hojane ke baad kisi qism ke jabar aur lalach ke bagair sirf islam ka gehra rang aur musalmaanon ko qareeb se dekh bhaal kar aap se aap musalmaan hote chale gaye aur jo ab tak mehroom rahe the wo is elaan ke baad islam ke saye mein aagaye.

## ■ ARAB KE SUBON MEIN ISLAM KI AAM MUNADI

Ab arab ka har zarra aftaab risalat ﷺ ke daman se lipta tha. Tauheed ki isha'at ki rah se mushkil ka har har pathar hat chuka tha aur saare hijaz mein islam ki hukumat thi lekin abhi Yemen, Yamama, Bahrain waghaira arab ke kuch aise sobe the jahan agarche ek ek, do do aadmi musalmaan ho chuke the lekin in mein islam ki aam manadi nahi hui thi. Ab jab ke Quresh aur inke saathi qabeelon ki mukhalifat ki har koshish nakaam ho chuki waqt aaya ke door ke ilaqon mein bhi islam ki manadi ki jaye aur shah aur riya, ameer aur faqeer har ek ko sachchayi ki dawat di jaye.

Arab ke saare subon mein bada Yemen ka suba tha jo taqreeban pachaas saat (50-60) baras se Iraniyon ke qabze mein tha. Yemen ke ek bade qabeele Doos ke rayees Tafeel بن تافل Bin Amro ne Makkah jakar bahut pehle islam qubool karliya tha aur inke asar se is qabeele ke kayi aadmi waqtan foqtan musalmaan hote rahe. 7, hijri mein jab Aap ﷺ Khaibar mein the Doos ke bahut se log musalmaan hokar Madina chale aaye the. Mashhoor sahabi Hazrat Abu Huraira رضی اللہ عنہ inhi mein the. Ashaar naam yemen ke ek dusre qabeele mein bhi log aap hi aap musalmaan hochuke the. Mashhoor sahabi Hazrat Abu Moosa رضی اللہ عنہ Ashari is qabeele ke the. Ye log bhi madine aakar basgaye the.

Yemen mein Hamdan ka qabeela bahut shohrat rakhta tha. Is qabeele ne jab islam ka naam suna to apne rayees Amer Bin Faher ko is naye deen ke jaanchne ke liye Madina bheja is ne wahan pahunch kar jo kuch dekha is ka asar ye hua ke islam

ki sachayi mein is ke dil mein ghar karliya. Wo wapas aaya to apne khandaan mein islam ka noor phailaya.

Yemen ke baaz qabeelon mein isha'at-e-islam ka kaam karne ke liye pehle Hazrat Khalid رضي الله عنه bheje gaye. wo cheh mahine tak apna kaam karte rahe magar kamiyaab na ho sake. Ye dekh kar Aap ﷺ ne inko wapas bulaliya aur inki jaga Hazrat Ali رضي الله عنه Bin Abi Talib ko bheja. Hazrat Ali رضي الله عنه Murtaza ne inke sab rayeeson ko bulaya aur Hazrat Rasool Allah ﷺ ka mubarak khat padh kar sunaya. Saath hi saara ka saara qabeela musalmaan tha chunacha Hamdan, Jazeema aur Mazhaj ke qabeelon mein islam ki roshni Hazrat Ali رضي الله عنه Murtaza hi ke faiz se phaili. Yemen ke dusre shehron mein islam ki dawat phailane ko dusre mumtaz sahabi muqarrar hue. Chunacha Sana mein jo Yemen ka paya takht tha, Khalid رضي الله عنه Bin Sayeed ki koshish kamiyaab hui. Taye ka qabeela islam se pehle essayi tha. Is waqt Hatim Tayi ka beta Adi is qabeele ka sardar tha. Wo khidmat nabwi mein hazir hua aur Huzoor ﷺ ki saadgi aur bekason se hamdardi dekh kar musalmaan hogaya aur isi ki dawat par is ke qabeele mein bhi tauheed ka kalima padha Hazrat Abu Moosa رضي الله عنه Ashari ne Adan aur Zubair mein aur Hazrat Mu'az Bin Jabal رضي الله عنه ne jund mein jakar islam ka paighaam pahunchaya. Jareer رضي الله عنه Bin Abdullah Bijli ne Hameer ke shehron mein isalm phailaya. Mahajir رضي الله عنه Bin Ubbi Umayya ek sahabi Yemen ke ek shahzade Haris رضي الله عنه Bin Abd Kalaal ko islam ke halqe mein laye. Wabr رضي الله عنه Bin Yakhlis sahabi ne Yemen ke in Irani nasal ke logon ko jo Yemen mein bas gaye the islam ki khushkhabri sunayi. Yemen mein Najraan ka ilaqa essayi abadi tha, wahan ke logon ne islam ka khat pakar apne padriyon ko daryaft haal ke liye Madina bheja aur agarche wo musalmaan nahi hue lekin jizya de kar islam ki hukumat qubool ki. Najraan mein jo mushrik arab the inki hidayat ke liye Hazrat Khalid رضي الله عنه ne thode din wahan teher kar inko islam ki baatein sikhayi.

Bahrain par is waqt Iraniyon ki hukumat thi aur iski wadiyon mein arab ke qabeele abaad the jin mein mashhoor

aur ba asar khandaan Abd-al-Qais, Bakkar Bin Wail aur Tameem the. In mein se Abd-al-Qais ke qabeela se Manqaz Bin Hayaan tijarat ke liye nikle. Rah mein Madina padhta tha, wahan tehere. Anhazrat ﷺ ko inka aana maloom hua to inke paas tashreef le gaye aur islam ki dawat di. Inhone qubool kiya aur musalmaan hogaye. Yahan reh kar inhone sureh fateha aur iqra sikhi. Aap ﷺ ne inko ek farmaan likh kar diya. Jab wo laut kar ghar gaye, Pehle apne is naye mazhab ko chupaya lekin inki biwi ne inko namaz padhte dekhliya aur apne baap Manzar se shikayat ki. Inhone Manqaz ﷺ se daryaft kiya. Baat chit ke baad Manzar bhi musalmaan hogaye. Ab dono ne logon ko jama kar ke Anhazrat ﷺ ka naam-e-mubarak sunaya aur sab ne islam qubool kiya.

**BAHRAIN** mein ek muqaam jo Asa tha jis mein Abd-al-Qais ka qabeela tha. Yahan bahut pehle isalm pahunch chuka tha. Madine ke baad juma ki namaz sab se pehle yahin ke logon ne adaa ki. 8, hijri mein Bahrain ka arab rayees Manzar Bin Saadi ne Ala Bin Hazarmi ki dawat par islam qubool kiya aur inke saath wahan ke saare arab aur irani bhi musalmaan hogaye. Bahrain mein Hajar ek muqaam tha wahan ke Irani hakim Saijnat ne Anhazrat ﷺ ka khat pakar islam ki daulat payi.

**OMAN** mein Azu qabeela abaad tha. Abeed aur Jafar yahan ke rayees the. 8, hijri mein Anhazrat ﷺ ne Hazrat Abu Zaid Ansari ko jo hafez Qur'an the aur Hazrat Amro Bin Alaas ko apna khat de kar un ke paas bheja. Dono rayeeson ne islam qubool kiya aur wahan ke saare log in ke kehne se musalmaan hue.

**SHAAM** ke hudood mein kayi rayees the in mein se ek Fardah the jinki riyasat Oman mein thi wo Romiyo ke ma'tehat the. Wo islam se ashna hokar musalmaan hogaye. Romiyo ko inka musalmaan hona maloom hua to inko pakad kar suli de di.

Is waqt arabi ka ye shair is begunaah shaheed ki zuban par tha jis ka tarjuma ye hai:

*"Musalmaan sardaron ko mera ye paighaam pahuncha do ke mera tan man aur meri abroo sab parwadigaar ke naam par nisaar hai".*

Garz in koshishon se isi tarah islam arab ke ek ek goshe mein phail gaya aur wo waqt aaya ke arab mein koi mushrik baqi na raha.

## ■ DEEN KI TAKMEEL AUR ISLAMI NIZAM KI TA'SEES<sup>8</sup>

Anhazrat ﷺ khuda ka paighaam lekar duniya mein tashreef laye the. Duniya ne is ki mukhalifat ki aur arab walon ne is ke manne se inkaar hi nahi balke is ke mitane ki har tarah ki koshishein ki. Musalmaanon ko tarah tarah se sataya. In ke gharon se inko nikala aur wo besaro samani se apne gharbaar chord kar kabhi Habsha ke mulk mein, kabhi door door ke shehron mein nikal jane par majboor hue aur is tarah terah (13) baras tak Huzoor ﷺ ne aur Huzoor ﷺ ke saathi musalmaanon ne poore sabr aur mazbooti se in sakhtiyon ko jhela. Akhir kufr ki quwaton ne fauj-o-lashkar aur taig-o-khanjar se musalmaanon ko fanaa kardene ki tayari ki aur nau baras tak lagataar inki ye koshishein jari rahi. Musalmaanon ne inki is zulmana taqat ka bhi samna kiya aur Allah Ta'ala ki madad se wo maidaan mein bhi kamiyaab rahe aur ahista ahista mushkil ka har pathar unki rah se hatgaya. Arab ka ek ek gosha islam ke jhande ke neeche jama hogaya aur لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ke awaaz se arab ka poora jizya goonj utha to waqt aaya ke deen apne poore ehkaam ke saath takmeel ka darja paye aur is ka nizam arab ke mulk mein qayam kardiya jaye.



Hazrat Ayesha رضی اللہ عنہا farmati hai ke sab se pehle Quran paak ki wo aayatein uthrein jo dilon mein narmi, ruhon mein garmi aur khayalon mein tabdeeli paida karein. Jab ye hochuka to ehkaam ki aayatein aayein. Agar aisa na hota aur pehle hi din ye hukm diya jata ke logo! sharab chord do, to kaun isko maanta. Islam ki dawat ki ye tarteef qudrati thi aur fitrat ke aeen mutabiq. An hazrat ﷺ jab tak Madina mein rahe, tauheed ki taleem, Allah Ta'ala ki be-inteha qudrat aur rehmat, but parasti ki burai, buton ki bechargi, Allah ke Rasoolon ke qisse, Rasoolon ke na maan ne se qaumon par azaab, marne ke baad dobara ji uthne, khuda ke saamne apne kaamon ke jawabdah hone aur achchon ke liye jannat aur buron ke liye dozakh ke samaan dekhaye jate rahe. Saath hi saath Allah ki sachi ibadat ke dhang, gareebon ke saath meherbani, bekason ke saath shafaqat aur akhlaaq ki dusri achchi achchi baaton ke sabaq inko sikhaye jate rahe. Natija ye hua ke Allah ke maanne walon ka ek aisa giroh paida hogaya jo is ke har hukm par gardan jhukane ko tayaar hogaya. Is waqt Allah ne apne Rasool ﷺ ke zariye apne saare hukmon se inko agaah kiya.

**NAMAZ:** In ko bataya gaya ke din mein paanch dafa Hazrat Ibrahim عليه السلام ki masjid (kaaba) ki taraf mooh karke khuda ke huzoor mein khade ho. Ghutnon ke bal jhuk kar (ruko) apni bandagi ka iqaraar karein phir zameen par sar rakh kar (sajda) apni ajizi ki numayan shakal mein zahir karein, ye namaz kehlayi. Ye namaz saare musalmaan ek waqt par ek jagah ekatthe hokar ek imaam ke peeche saath adaa kare iska ye matlab hua ke namaz jis tarah khuda aur bande ke lagao ki sab se mazboot kadi hai. Isi tarah ye musalmaanon ke qaumi nizam ki haqeeqi shakal bhi hai yaani saare musalmaan ek hokar har farq-e-maratib ki qaid ko todh kar, ek saf mein khade hokar ek aisi mutihad jamaat ki surat banjaye ke inke tamaam zahiri farq mitjaye aur wo sab milkar ek imaam ke ek ek ishaare par harkat kare. Isliye Aap ﷺ ne farmaya ke namaz mein saare muqtadi

paoon se paoon milakar khoob milkar khade ho taa'ke inke dil bhi is tarah mil jayen aur ye farmaya ke jo shakhs imaam ke uthne baithne se pehle uth bait jaye isko darna chahiye ke is ki surat badal kar gadha na ban jaye jo apni himaqqat ke liye mashhoor hai.

Islam ke saare ehkaam mein namaz ki haisiyat sab se badi hui hai isi liye isko deen ka sutoon farmaya hai. Arab ki be itmenani ab jaise hi door hui, An hazrat ﷺ ne sab se pehle namaz ki taraf tawajah farmayi. Iske arkaan ki takmeel aur auqaat ki ta'in to Makkah hi mein ho chuki thi magar ab jaise jaise itmenaan badhta gaya iski zahiri aur baatini kaifiyat ki taraf bhi tawajah badhti gayi. Ab is mein Qur'an aur dua ke siwa har qism ki insaani bol chaal, ishaare salam-o- kalaam wagaira ki mumaniyat hogayi aur ek saath ek jagah milkar namaz padhna jis ko jamat kehte hain, wajib tehraya gaya. Namaz ki simt khana-e-kaaba muqarar hui taa'ke duniya bhar ke musalmaan wahidat ke ek rang mein numayan hon.

Hafte ki ijtemayi namaz jiska naam juma hai wo Makkah hi mein farz ho chuki thi magar Makkah ki be itmenani ne jab chaar musalmaan bhi milkar ek jagah namaz nahi padh sakte the to abaadi ke saare musalmaan milkar ek saath namaz kis tarah padh sakte the is liye juma ki namaz Makkah mein adaa nahi ho sakti thi magar musalmaan ko madine mein jaise hi itmenaan mila pehle hi hafte mein din ki roshni mein dopaher ke waqt zawal ke baad hi jume ki namaz adaa ki aur imaam ne jume ka khutba padha dusre hafte mein khud An hazrat ﷺ tashreef le aaye aur is waqt se Aap namaz-e-juma ki imamat karne lage aur namaz se pehle khuda ki tareef (hamd) aur Qur'an ki tilawat ke saath musalmaan ki taleem, tanbeeh aur nasihat se bhari hui mukhtesar taqreer jis ko khutba kehte hain, farmane lage.

Madine se bahar dusre subon ke shehron aur abaadiyon mein madine hi se ya inhi muqamaat se imaamon ka taqarur

hua. Ye imaam in muqaam ke musalmaanon ke mu'alim, mubalig, mufti aur peshwa ki haisiyat rakhte the. Wo inko achchi baatein sikhate aur buri baaton se rokhte, inko zaroorat ke masle batate aur bachchon ko Allah Rasool ka kalima sikhate, deen ki baatein batate aur Quran ki taleem dete.

Is garz ke liye har abaadi mein khuda ke naam se namaz aur musalmaanon ki dusri ijtemayi zarooraton ke liye masjidain banayi gayi. Ye masjidain inki namaz aur jamaat ka ghar inki taleem ka madarsa, inke waaz-o-pand ka muqaam, inke qaumi-o-deeni kaamon ki mashwaragah aur unke qaziyon aur hakimon ki adalat qaraar payi.

**ZAKAAT:** Ghareeb musalmaanon ki imdaad ke liye zakaat ka nizam muqarrar hua yaani ye ke har musalmaan har saal apne is sone chandi ke maal par jo iski zaroorat se zyada ho, saal bhar ke baad iska chaleeswan hissa khuda ki rah mein de is tarah agar kisi ke paas sone chandi ke alawa jaanwar ho ya khet ho to inpar mukhtalif te'dadon ke mutabiq ek hissa khuda ke kaamon ke liye farz kiya gaya ye saari raqmein aur jaanwar aur paidawarein Anhazrat ﷺ ki zindagi mein Masjid-e-Nabwi mein Hazrat Bilal رضی اللہ عنہ ke mauzan Hazrat Bilal رضی اللہ عنہ ke paas ya kisi aur aamil ke paas jama hote aur zarurat ke mutabiq zarurat mandon mein baat di jatiin Anhazrat ﷺ ke baad is kaam ke liye ek alag daftar banyagaya jis ka naam bait-ul-maal rakha gaya. Ye Bait-ul-maal musalmaanon ke imaam ki nigrani mein rehta aur zaruratmand musalmaanon ki zaruratein is se poori ki jatein.

9, hijri mein jab saare arab mein musalmaanon ka sherazah band gaya to arab ke har hisse mein zakat ki tehseel wasool ke liye log muqarrar hue jinko aamil kehte hain. Ye log har jaga jakar musalmaanon se zakat ka maal wasool karte aur lakar Anhazrat ﷺ ki khidmat mein ya bait-ul-maal mein jama karte aur apna hisaab pesh karte.

**ROZA:** Musalmaanon ko Allah ki taraf se Qur'an ki surat mein zindagi ka jo hidayat Naama mila is ki khushi aur masrat ki taqreeb mein iski saalana yaadgaar isi mahine mein jis mein Qur'an paak pehli dafa Anhazrat ﷺ ko mila yaani Ramzan ke mahine mein har saal manana zaroori tehraya gaya taake hum Allah Ta'ala ki is ne'mat par shukr adaa karen aur mahina bhar is kaifiyat mein guzare jis kaifiyat mein is mahine ko islam ke paighambar aur Qur'an ke pehle muqatib Hazrat Mohammed Rasool Allah ﷺ ne guzara yaani subha se shaam tak mahine bhar hum khane peene aur dusre nafsani kaamon se parhez karen jis ka naam roza hai. Aur hosake to raaton ko khade hokar do do rakaton mein kalaam paak sune jin ko taravih kehte hain aur dusri ibadaton mein ye mahina basar kare. Mahine ke khatm hone par shawal ki pehli tareeq ko Eid ka din manayen. Achche achche kapde pahene. Khushbu lagayen aur sab milkar eidgah jaakar shukrane ki do rakatein adaa karen aur is din namaz se pehle ghareebon ke khane ke liye ghalles ki kuch kuch miqdar inki nazar karen<sup>9</sup> taake wo bhi ye din khushi khushi manayen.

Ramzan darhaqeeqat is Qur'an paak ke utarne ki khushi ka jashan hai jo musalmaanon ki har khair-o-barkat ka asli sabab hai aur is mein roza is liye farz hua hai ke musalmaan wo paaki ki zindagi basar karna sikhien jis ko Qur'an ne taqwa kaha hai aur Qur'an ke utarne ki asli garz hai.

**HAJ:** Islam ka chautha rukn Haj hai. Islam Hazrat Ibrahim عليه السلام ke deen-e-haneef ki asli shakal hai is liye jis tarah Ramzan ka roza Qur'an paak ke utarne ki yaadgaar hai issi tarah haj Hazrat Ibrahim عليه السلام ke deen ki yaadgaar hai. Khana-e-kaaba wo muqadas masjid hai jis ko Hazrat Ibrahim aur Hazrat Ismail عليه السلام ne khuda ke naam par sab se pehle banaya tha taake wo duniya mein khuda paraston ka markaz ho jahan duniya ke har hisse se ek khuda ke manne wale saal mein ek dafa ekatthe hokar Ibrahimite tareeqe se khuda ki ibadat karen.

**Khana-e-kaaba** wo masjid hai jidhar mooh karke har

<sup>9</sup> Isko sadqa fitr kehte hain. Is ghalles ki qeemat de dena bhi jayez hai.

musalmaam din raat mein panch bar apni namaz adaa karta hai. Ab ye zaroori tehra ke musalmaanon mein se jin ko taqat ho aur inke paas raaste ka kharch ho wo umar mein ek dafa is masjid mein hazir ho aur Hazrat Ibrahim ؑ ki tarah is masjid ke chaaron taraf phere kare jo tawaaf kehlata hai aur Safa aur Marwa naami do pahadiyon ke beech mein aise hi da'ud da'ud kar Allah se duaain maange jaise Hazrat Hajera ؑ da'udi thi aur arfaat-o-Mina ke maidaanon mein khuda ki bargah mein gid-gida kar apne gunaahon ki mu'afi maange aur Mina mein aakar Hazrat Ismail ؑ ki tarah qurbani ka jashan manaye aur duniya ke saare musalmaan ek jagah milkar deen aur duniya ki bhalayi ki baatein kare aur apni saari duniya mein phaili hui isalami bradiri ki bhalayi ki tajweezein sonche.

Kalima tauheed ke baad islam ke ye chaar rukn hain. Ye chaaron rukn ab takmeel ko pahunch gaye aur deen ke wo ehkaam jo akhlaq ki paaki aur mu'amlaat mein adal aur insaaf ka lehaz rakhne ke liye zaroori the, wo musalmaanon ko sikhadiye gaye aur arab ke mulk mein musalmaanon ka ek aisa giroh paida hogaya jo deen-e-islam ka namuna aur islami payam ka qasid bankar duniya ke dusre hisson mein hidayat ka payam aur amal pahuncha sake aur is tarah saari duniya islam ki taleem se munawar hosake.

Ab Rasool Allah ﷺ ki taleem se insaniyat ne masawat ka sabq sikhliya. Qureshi aur ghair qureshi, arab aur ajam, kale aur gore, ameer aur gareeb sab ek khuda ke bande ho kar islam ke har haq mein aur aakhirat ke har martabe mein barabar tehergaye. Insaanon ki paida ki hui saari tareefein mitgayi. Sab ek Adam ؑ ke bete tehre aur Adam mitti ka putla the.

Khuda ke siwa har batil ka khauf, aasman-o-zameen ki har quwwat ka darr, har batil waswasa ka hiras, dev, farishte, but, parait, chand, suraj, sitare, darya, jungle, pahad, garz ke har makhluq, har taqat aur har maddi aur ruhani mazhar ki khudayi haibat jo kamzor insanoon par chahi thi, Mohammed ﷺ ki haq ki awaaz ne is saare tilsam ko todhkar rakhdia.

Arab ke wo saare galat rasam-o-riwaaj, wo saare jhute qaide aur besharmi-o-badakhlaqi ke purane dastoor Mohammed ﷺ ki taleem se mitgaye aur wo taleemaat musalmaanon ki zindagi ke asool tehre jo Qur'an laya aur Mohammed ﷺ ne sikhaye. Ab ek nayi qaum, nayi ummat, naya tamaddan naya qanoon aur nayi hukumat zameen ke parde mein qayam hui.

## ■ HAMARE PAIGHAMBAR KA AAKHIRI HAJ

HAJATULWIDA 10, HIJRI

Allah Ta'ala ne Mohammed ﷺ ko jis maqsad ki khatir zameen ke parde par bheja tha jab wo anjaam pachuka to itelah aayi ke tumhara kaam poora hochuka ab tum khuda ke paas wapisi ke liye tayaar hojao. Surah Nasar إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ isi waqe ki khabar hai.

Zeeqada 10, hijri mein har taraf manadi hui ke Rasool Allah ﷺ is saal haj ke irade se Makkah Mauzma tashreef lejayenge. Ye khabr dafatan poore arab mein phail gayi aur saara arab saath chalne ke liye umand aaya. Zeeqada ki 26 tareeq ko Aap ﷺ ne gusl farmaya aur chadar aur tehband bandha aur zohar ki namaz ke baad madine se bahar nikle. Madine se cheh meel par Zul-Haleefa ke muqaam par raat guzari aur dusre din dubara gusl farma kar do rakat namaz adaa ki aur ahraam bandh kar Qaswah naami ounti par sawaar hue aur buland awaaz se ye alfaaz farmaye jo aaj tak har hajji ka tarana hai.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ  
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

**TARJUMA:** *Ae khuda hum tere liye hazir hain. Ae khuda hum tere liye hazir hai tera koi sharik nahi hum tere saamne hazir hai. Tareef aur ne'mat sab teri hai aur badshahi teri hai tera koi shareek nahi.*

Hazrat Jaber رضي الله عنه jo is hadees ke bayan karne wale hain kehte hai ke hum ne nazar utha kar dekha to aage peeche, daye baye jahan tak nazar kaam karti thi aadmiyon ka jungle nazar aata tha. Jab An hazrat عليه السلام Labaik farmate the to is ke saath kum-o-besh ek lakh aadmiyon ki zuban se yahi naara buland hota tha aur dafatan pahadon ki chotiyaan iski jawabi awaz se goonj uthi thi. Is tarah mazil ba manzil Aap ﷺ aage badhte chale yahan tak ke itwaar ke roz Zilhajja ki paanch tareeq ko Makkah mein dakhil hue.

Kaaba nazar aaya to farmaya, ae khuda! is ghar ko izzat aur sharf de. Kaaba ka tawaf kiya. Muqam-e-Ibrahim عليه السلام mein khade hokar do rakat namaz adaa ki aur Safa ki pahadi par chal kar farmaya:

*"Khuda ke siwa koi maabood nahi, is ka koi shareek nahi, iski badshahi aur iski hamd hai. Wohi marta aur jilata hai. Wo har cheez par qudrat rakhta hai. Koi khuda nahi, magar wohi akela khuda, is ne apna wada poora kiya. Apne bande ki madad ki aur akele saare jaththon ko shikst di".*

Umrah se farig hokar Aap ﷺ ne dusre sahabiyon ko ahraam khol dene ki hidayat farmayi. Isi waqt Hazrat Ali رضي الله عنه Murtaza Yemeni hajiyon ke saath Makkah pahunche. Jumeraat ke roz aatwi zee-al-hajja ko Aap ﷺ ne saare musalmaanon ke saath Mina mein qayam farmaya. Dusre din nauwi zee-al-hajja ko subah ki namaz padh kar Mina se rawana hue aam musalmaanon ke saath Arfaat aakar tehre dopaher dhal gayi to Qaswa par sawaar hokar maidaan mein aaaye aur isi ountni par baithe baithe haj ka khutba diya.

Aaj pehla din tha ke islam apne jah-o-jalaal ke saath namudaar hua aur jahliyat ke saare behuda murasim mita diye gaye. Aap ﷺ ne farmaya:

*"Haan! jahliyat ke saare dastoor aur rasam-o-riwaaj mere dono paoon ke neeche hain."*



Arab ki zameen hamesha inteqaam<sup>10</sup> ke khoon se rangeen rehti thi. Aaj arab ki na khatm hone wali apas ki ladayion ke silsile ko toda jata hai aur iske liye nabu'at ka manadi sab se pehle apne khandaan ka namuna pesh karta hai.

*"Jahliyat ke saare khoon ke badle khatm kardiye gaye aur sab se pehle mai apne khandaan ka khoon Rabiya Bin Haris ke bete ke integami khoon ke badla lene ka haq chordta hoon (yaani dushman ko mu'af karta hoon)."*

Tamaam arab mein soodi karobaar ka ek jaal bicha tha jis se arab ke ghareeb mazdoor aur kasht kaar, yahudi mahajinon aur arab sarmayadaron ke haath mein phanse the aur hamesha ke liye wo inke ghulam hojate the. Aaj is jaal ka taar taar alag kiya jata hai aur iske liye bhi sab se pehle khandaan ka namuna pesh kiya jaraha hai. Irshaad hai:

*"Jahliyat ke sood mita diye gaye aur sab se pehle sood jisko mai mitata hoon wo apne khandaan ka yaani Abbas ﷺ Bin Abdul Mutalib ka hai".*

Aaj tak aurtein ek tarah se shauharon ki manqula jaidad thi jo juwaon mein hari aur jeeti jasakati thi. Aaj pehla din hai ke ye mazloom giroh insaaf ki daad pata hai. Farmaya:

*"Auraton ke muamle mein khuda se daro, tumhara haq auraton par hai, aur auraton ka tum par hai."*

Auraton ke baad insaan ka sab se mazloom tabqa ghulamon ka tha. Aaj is ke insaaf paane ka din aaya hai. farmaya:

*"Tumhare ghulam tumhare ghulam, inke haq mein insaaf karo. Jo khud khao wo inko khilao. Aur jo khud pehno inko pehnao."*

Arab mein aman-o-amaan na tha, is liye jaan-o-maal ki koi qeemat na thi. Aaj aman-o-salamat ka badsha saari duniya ko sulah ka paigham deta hai.

*"Apas mein tumhari jaan aur tumhara maal ek dusre ke liye qayamat tak itna hi izzat ke qabil hai jitna aaj ka din is paak mahine mein aur is paak shaher mein."*

Aman-o-amaan ki is manadi mein sab se pehli cheez is deeni bradiri ka wajood hai jis ne qabeelon aur khandanon ke rishton se badhkar arab ke saare qabeelon balke duniya ke saare insaanon mein islami bradiri ka rishta jodh diya. Irshaad hua:

*“Har musalmaan dusre musalmaan ka bhai hai aur saare musalmaan bhai bhai hain.”*

Duniya ki beitmenani ki sab se badi cheez jis ne hazaaron saal tak qaumon ko baham ladaya hai. Wo qaumi fakhar-o-guroor hai. Aaj se is fakhar-o-garoor ka sar kuchla jata hai. Elaan hota hai:

*“Haan! kisi arbi ko kisi ajmi par aur kisi ajmi ko kisi arbi par koi badayi nahi. Tum sab ek Adam ﷺ ke bete ho aur Adam mitti se bana tha.”*

Is ke baad chand usooli qanoon ka elaan farmaya gaya:

1. Khuda ne har haqdaar ko (virasat ke ro se) iska haq de diya. Ab kisi varis ke haq mein wasiyat jayez nahi.
2. Ladka iska hai jis ke bistar par wo paida hua. Zinakaar ke liye pathar hai aur inka hisaab khuda ke zimme hai.”
3. Haan aurat ko apne shauhar ke maal se is ki ijazat ke baghair kisi ko kuch dena jayez nahi.
4. Qarzdaar ko qarz adaa kiya jaye. Ariyat liya hua maal wapas kiya jaye hangami atiyе wapas kiye jaye. Jo zamin bane wo tawaan ka zimmedar ho.

Aaj ummat ke haathon mein iski hidayat ke liye daemi chiraag marhamat hota hai jis ki roshni mein jab tak koi chalta rahega har gumrahi se bachta rahega. Farmaya:

*“Mai tum mein ek cheez chord jata hoon. Agar tumne isko mazboot pakad liya to phir kabhi gumraah na hoge aur wo khuda ki kitaab hai.”*

Ye farmaya kar Aap ﷺ ne majma ki taraf khitaab kiya.

*"Tum se khuda ke haan meri nisbat poocha jayega to tum kya jawab doge?"*

Ek lakh zubanon ne ek saath gawahi di. "Hum kahinge ke Aap ﷺ ne khuda ka paighaam pahuncha diya aur apna farz adaa kardiya." Ye sun kar Aap ﷺ ne aasmaan ki taraf ungli uthayi aur teen bar farmaya. "Ae khuda tu gawah rahe."

Aain is waqt jab Aap ﷺ nabu'at ka ye aakhri faraz adaa kar rahe the, khuda ki bargah se ye bashrat aayi:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ  
الْإِسْلَامَ دِينًا﴾ (البائدة: 3)

**TARJUMA :** *Aaj maine tumhare liye tumhare deen ko poora kardiya aur apni ne'mat tum par पूरी kardi. Aur tumhare liye islam ke deen ko chun liya.*

Khutba se farig hue to Hazrat Bilal ؓ ne azaan di aur Hazrat ﷺ ne zohar aur asar ki namaz ek saath adaa farmayi. Kaisa ajeeb manzar tha ke aaj se 22 baras pehle jab Mohammed Rasool ﷺ ne khuda ki parastish ki dawat di to Mohammed ﷺ aur inke chand saathiyon ke siwa koi gardan khuda ke aaga kham na thi aur aaj 22 baras ke baad Mohammed ﷺ ke saath ek laakh gardanein khuda ke huzoor mein jhuki thi aur Allahu Akbar ka naara zarre zarre se buland tha.

Namaz se farig hokar naaqa par sawaar musalmaanon ke saath mauqaf tashreef laye aur wahan khade hokar dair tak qible ki taraf mooh kiye hue dua wa zari mein masroof the. Jab aftaab doobne laga to chalne ki tayyari ki. Dafatan ek laakh aadmiyon ke samundar mein talatum barpa hogaya. Aap ﷺ aage badhte jate the aur haath se ishaara karte, zubaan se farmate jaate the "phir logo! aman aur sukoon ke saath. Phir logo! aman aur sukoon ke saath." Maghrib ka waqt tang ho

raha tha ke saara qafila Muzdalifa ke muqam par pahuncha. Yahan pehle maghrib phir fauran isha ki namaz adaa <sup>11</sup>hui.

Subha saware fajr ki namaz padhkar qafila aage badha. Jaanisaar dahine bayein the. Ahle zarurat apne apne zarurat ke masayle pooch rahe the aur Aap ﷺ inke jawab dete jaate the. Jumra pahunch kar kankariyan phenke aur logon se khitaab kar ke farmaya:

*"Mazhab mein khuda ki muqarrar ki hui had se aage mat badhna. Tum se pehli qaume isi se barbaad hui."*

Isi darmiyaan mein ye faqra bhi farmaya jis se wida-rukhsat ka ishaara milta tha:

*"Haj ke masle sikhlo, mai nahi jaanta ke phir haj kar sakonga."*

Yahan se nikal kar ab Mina mein tashreef laye. Dayein bayein aage peeche musalmaanon ka hujoom tha. Mahajreen qabeele ke dahine, Ansar bayein aur beech mein aam musalmaanon ki safein thi. Anhazrat ﷺ naqa par sawar the. Aap ﷺ ne aankhein utha kar is azeem-ush-shaan majma ki taraf dekha to nabu'at ke 23 saal ke kaarname nigahon ke saamne the. Zameen se asmaan tak qubool aur atraaf ka noor phaila tha. Ab ek nayi shariyat, ek naye nizam aur ek naye ahad ka agaaz tha isi alam mein Mohammed Rasool Allah ﷺ ki zubaan faiz tarjumaan se ye faqre adaa hue:

"Haan! Allah ne asmaan aur zameen ko jab paida kiya tha aaj zamana phir phira kar isi fitrat par agaya. Tumhari jaanein aur tumhari milkiyatein apas mein ek dusre ke liye waise hi izzat ke qabil hai jaise aaj ka din, is izzat ke mahine mein aur is izzat wali abaadi mein, haan dekhana! mere baad gumrah na hojana ke khud ek dusre ki gardanein maarne lago. Tum ko khuda ke saamne hazir hona hai aur wo tum se tumhare kaamon ki babat poochega, agar tum par ek kala nakta ghulam bhi sardar banadiya jaye jo tumko khuda ki kitaab ke mutabiq le chale to iska kehna maanna.

<sup>11</sup> Ye baat yaad rakhne ki hai ke haj mein nauvi zilhajja ko zohar aur asar ek saath aur maghrib-o-isha ek saath ada ki jaati hai.

Apne parwardigaar ki parastish karna, paancho waqt ki namazein padhna ramzan ke mahine ka roza rakhna aur mere hukmon ko maanna . Tum apne parwardigar ki jannat mein dakhil honge.

Haan! ab shaitaan is se na umeed hogaya ke tumhare is shaher mein iski parastish phir kabhi hogi. Haan! choti choti baaton mein iske kehne mein ajao ge aur wo isi se khush hoga.”

Ye kehkar Aap ﷺ ne majma ki taraf ishaara kar ke farmaya: “kya mai ne apna paighaam pahuncha diya?” har taraf se awaazein aane lagi “haan! beshak.” Farmaya “Khudawanda gawah rehna.” Ye kehkar irshaad farmaya “jo yahan maujood hai wo is paighaam ko ustak pahunchade jo yahan nahi.” Ye goya tableeg ka wo fareeza tha jo har musalmaan ki zindagi ka juz hai.

In sab ke baad Aap ﷺ ne tamaam musalmaanon ko alvida kaha.

Haj ke dusre kaamon se fursat kar ke 14 zee-al-hajja ko fajr ki namaz khana-e-kaaba mein padh kar saara qafila apne apne muqam ko rawana hogaya aur Anhazrat ﷺ ne mahajreen aur Ansaar ﷺ ke jhirmat mein madine ki rah li.

## ■ WAFAT

RABIL AWAL 11, HIJRI MUTABIQ MAY 0632 AD

Huzoor ﷺ ki paak ruh ko is duniya mein isi waqt tak rehne ki zarurat thi ke nabu'at ka kaam poora aur tauheed ki roshni se duniya ka andhera door hojaye. Aur jab ye kaam poora ho chuka to phir khuda ke paas wapsi ka hukm aapahuncha. Hajatulvida ke mauqe par aam musalmaanon ko apne deedar se mushraf farma kar khuda ke aakhri ehkaam se mutala farmaya. Haj ke safar se wapas hone ke do mahine baad Aap ﷺ ne in

musalmaanon se bhi rukhsat hona chaha jo shahadat ka piyala pee kar hamesha ki zindagi paa chuke the. Chunacha Uhud jaakar Aap ﷺ ne Uhud ke shaheedon ke liye dua farmayi aur unko theek usi tarah rukhsat kiya jaise marne wala apne zinda azeezon ko rukhsat karta hai. Is ke baad ek mukhtesar taqreer ki jis mein farmaya:

*"Mai tum se pehle Hauz-e-kausar par jaa raha hoon. Is houz ki wasa'at itni hai jitni aila se hajfa tak, mujhko duniya ke saare khazanon ki kunjiyan di gayi. Mujhe ye darr nahi ke tum mere baad shirk karne lagoge, albattha is se darta hoon ke tum duniya mein phans kar apas mein ek dusre ka khoon na bahao. To phir tum bhi isi tarah barbaad hojao jaise pehli qaume barbaad hogayi."*

Uhud ke shaheedon ke baad aam musalmaanon ke qabristaan ki baari aayi. Safar 11, hijri ki kisi darmiyani tareekh mein aadhi raat ko Aap musalmaan ke aam qabristaanon mein jiska naam Jannatul Baqi hai tashreef legaye aur inke liye dua-e-khair farmayi. Wapas aaye to mizaaj nasaaz hua. Ye budh ka din aur umul momineen Hazrat Maimoona ؓ ki baari<sup>12</sup> ka din tha. Paanch din tak is beemari ki haalat mein bhi baari baari ek ek biwi ke hujre mein tashreef lejate. Peer ke din beemari zyada badhi to azwaaj se ijazat li ke Hazrat Ayesha ؓ ke ghar qayam farmaye kamzori itni thi ke besahara chal nahi sakte the. Hazrat Abbas ؓ aur Hazrat Ali ؓ dono bazu thaam kar Hazrat Ayesha ؓ ke hujre mein laye.

Jab tak aane jaane ki taaqat rahi masjid mein namaz padhane ko tashreef laate rahe. Sab se aakhri namaz Aap ﷺ ne maghrib ki padhayi, isha ka waqt aaya. Daryaft farmaya ke namaz ho chuki? logon ne arz ki Huzoor ﷺ ka intezaar hai. Lagan mein pani bharwa kar gusl farmaya lekin jab uthna chaha to gash aagaya. Phir afaqa hua to phir poocha namaz ho chuki? phir kaha gaya ke Huzoor ﷺ ka intezaar hai. Aap ﷺ ne phir gusl farmaya aur uthna chaha to behosh hogaye. Afaqa hua to phir daryaft farmaya. Teesri martaba jism mubarak par

12 Anhazrath ؓ ka mamool tha ke ek ek din har biwi ke ghar qayam farmate.

pani dala gaya. Phir jab uthne ka irada kiya to phir gashi taari hogayi. Ab jab afaqa hua to irshaad farmaya ke Abu Bakar ﷺ namaz padhaye. Chunacha kayi din tak Hazrat Abu Bakar ﷺ ne namaz padhayi.

Wafaat ke chaar roz pehle tabiyat mein kuch sukoon hua, zohar ke waqt pani ki saat mashkon se gusl farma kar Hazrat Abbas ﷺ aur Hazrat Ali Murtaza ﷺ ke sahare se Aap masjid tashreef laye. Jamaat khadi thi. Hazrat Abu Bakar ﷺ namaz padha rahe the, ahat paa kar unhon ne peeche hatna chaha magar Aap ﷺ ne rok diya aur unke pehlu mein aakar bait gaye. Namaz ke baad ek mukhtesar khutba diya jis mein farmaya ke khuda ne apne ek bande ko ikhtiyaar ataa farmaya hai ke khuwa wo duniya ki ne'maton ko qubool karein ya khuda ke paas jo kuch hai isko qubool kare lekin isne khuda hi ke paas ki cheezein qubool kiye. Ye sunkar Hazrat Abu Bakar ﷺ ro padhe kyun ke wo samajh chuke the ke wo banda khud Mohammed Rasool Allah ﷺ hai. Ansaar ﷺ ki wafadaari ka khayal farma kar inki nisbat farmaya:

*"Aam musalmaan badhte jayenge. Lekin ansaar isi tarah kum hokar reh jayenge jaise kbane mein namak, musalmaano! wo apna kaam kar chuke ab tumhe apna kaam karna hai. Wo mere jism mein bamanzila ma'da ke hai mere baad jo islam ke kaamon ko apne haath mein le, mai isko wasiyat karta hoon ke wo inke saath naik sulook kare."*

Shirk ka bada zariya ye tha ke log paighambaron ki nisabat shara'i haq se bhi badhkar aqeedat ka izhaar karne lagte hain. Inko shariyat ka hakim-e-mutlaq samajhte the ye nukta is waqt Anhazrat ﷺ ke pesh nazar tha. Farmaya:

*"Haraam-o-halaal ki nisbat meri taraf na ki jaye, maine wohi cheez halaal ki jo khuda ne halaal ki hai aur wohi cheez haraam ki jo khuda ne haraam ki hai."*

Islam ki taleem ke bamojab amal ke baghair hasb-o-nasb koi cheez nahi yahan tak ke khud Rasool Allah ﷺ ke ikhtiyaar mein bhi nahi. Farmaya:



*"Ae paighambar-e-khuda ki beti Fatima ؓ! aur ae paighambar-e-khuda ki phuphi Safiya ؓ! khuda ke yahan ke liye kuch karlo, mai tumhe khuda se nahi bacha sakta."*

Khutba se farig hokar Hazrat Ayesha ؓ ke hujre mein tashreef le aaye. Yahudiyon aur essayon ne paighambaron aur buzrugon ke mazaron aur yaadgaron ki ta'zeen mein jo mubalga kiya tha wo but parasti ki had tak pahunch gaya tha. Huzoor Anwar ؓ ki nazar ke saamne is waqt musalmaanon ki surat-e-haal thi ke wo mere baad meri qabr aur yaad garon ke saath kahin yehi na karen. Itfeaaq se Huzoor ؓ ki baaz azwaaj ne jinho ne habsha ke safar mein essayi girjaon ko dekha tha inke mujasmon aur buton ka tazkira kiya. Aap ؓ ne farmaya:

*"Un logon mein jab koi naik aadmi marjata hai to iske maqbare ko ibadatgah bana lete hain aur iska but banakrar is mein khada karte hain. Aisa karne wale qayamat ke din bahut bure tehrenghe."*

Aain bechaini ki haalat mein jab kabhi chaadar mooh par daal lete aur kabhi garmi se ghabra kar ulat dete aahista se ye farmaya:

*"Yahud aur nasara par khuda ki laanat ho ke unhone apne paighambaron ki qabron ko ibadat ka ghar bana liya hai."*

Isi haalat mein yaad aaya ke Hazrat Ayesha ؓ ke paas kuch ashrafiyan rakhwayi thi. Daryaft farmaya ke Ayesha ؓ! wo ashrafiyan kahan hai? Kya Mohammed ؓ khuda se badgumaan hokar milega? jao inko khuda ki rah mein khairaat kardo.

Marz mein zyadati aur kaami hoti rehti thi. Jis din wafaat hui yaani peer ke din bazahir tabiyat halki thi. Hujra mubarak masjid se mila hua tha. Aap ؓ ne subah ke waqt parda utha kar dekha to log fajr ki namaz mein mashgool the. Dekh kar muskura diye ke khuda ki zameen mein aakhir wo giroh paida

hogaya jo Rasool ﷺ ki taleem ka namuna bankar khuda ki yaad mein laga hai. Logon ne aahat paa kar khayal kiya ke Aap ﷺ bahar aana chahte hain. Khushi se log beqabu ho chuke the aur qareeb tha ke namazein toot jaye.

Hazrat Abu Bakar ؓ ne jo imaam the chaha ke peeche hat jaye lekin Aap ﷺ ne ishaare se roka aur hujre ke andar hokar parda chord diya. Kamzori itni thi ke Aap ﷺ parda bhi achchi tarah na chord sake. Ye sab se aakhri mauqa tha jis mein aam musalmaanon ne Huzoor ﷺ ko Aap ﷺ ki zindagi mein dekha.

Din jaise jaise chadta jata tha Aap ﷺ par baar baar gashi taari ho rahi thi. Hazrat Fatima ؓ zehra ye dekh kar bole "Haye mere baap ki bechaini! Aap ﷺ ne suna to farmaya: "Tumhara baap aaj ke baad phir bechain na hoga."

Sepaher thi, seene mein saans ki gidgidahat mehsoos hoti thi. Itne mein mubarak hont hile to logon ne Aap ﷺ ko ye kehte suna:

*"Namaz aur ghulamon se naik bartao."*

Itne mein haath uthakar ungli se ishaara kiya aur teen dafa farmaya: بل الرفيق الأعلى

TARJUMA : *Ab aur koi nahi wohi sab se badh kar saathi (khuda) chahiye.*

Yehi kehte kehte haath lataak aaye, aankhein chat se lag gayi aur rooh-e-paak alam qudoos mein pahunch gayi. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Madina ki galiyon mein jaanisaron ke rone ki awaazein aane lagi. Inki aankhon mein duniya andheri hogayi. Masjid Nabwi ﷺ mein kohram mach gaya.

Hazrat Omer رضي الله عنه ne talwaar nikaal li ke jo ye kehga ke Mohammed Rasool Allah ﷺ ne wafaat payi iska sar udha doonga. Hazrat Abu Bakar رضي الله عنه aaye aur Hazrat Omer رضي الله عنه ki is haalat ko dekha to samajh gaye ke aaj ka dhand laka kal kitni badi gumrahi ka sabab ho sakta hai. Inho ne seedhe manbar nabwi ki taraf rukh kiya aur ye taqreer farmayi:

“Logo! agar koi Mohammed ﷺ ko poojta tha to Mohammed (ﷺ) to is duniya se tashreef le gaye aur agar koi Mohammed ﷺ ke Rab ko poojta tha to wo zinda hai isko maut nahi.” Phir ye aayat tilawat farmayi:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا  
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ [آل عمران: 15]

TARJUMA : Aur Mohammed ﷺ to khuda ke Rasool ﷺ hain unse pehle bahut se Nabi ﷺ guzar chuke. Kya wo agar marjaye ya khuda ki rah mein maare jayen to kya tum apne peechle paoon islam se laut jaoge? aur jo koi laut jayege to wo khuda ka kuch nahi bigadega aur Allah is ne'mat ki qadr jaanne walon ko jaza-e-khair dega.

Is aayat ka sunna tha ke saare musalmaanon ki aankhein khul gayi aur aisa maloom hua ke ye aayat paak aaj hi utri hai. Har musalmaan ki zubaan par yehi aayat thi aur isi ka charcha tha.

Huzoor Anwar ﷺ ki wafaat hijrat ke 11 saal Rabil awal ke mahine mein do shunba yaani peer ke sepaher ke waqt hui. Mashhoor riwayat ye hai ke ye baara Rabil awal ki tareekh thi magar khaas logon ki tehqeeq ye hai ke Rabil awal ki pehli<sup>13</sup> thi.

13 Ye puri tehqeeq Sirat Al-Nabi (Maulifa Moulana Shabli Lughmani رحمته الله عليه jald duwam) mein likhi hai.

Anhazrat ﷺ ki tajheez-o-takfeen ka kaam mangal (seshunba) ko shuru hua. Aur Aap ﷺ ke khaas azeezon ne is kaam ko anjaam diya. Hazrat Fazal Bin Abbas ؓ Hazrat Ali ؓ Bin Murtaza aur Huzoor ﷺ ke azaad kiye hue gulaam Hazrat Zaid ؓ ke bete Hazrat Osama ؓ ne Aap ﷺ ko nehlaya. Hazrat Abbas ؓ bhi maujood the. Hazrat Ayesha ؓ ke jis hujre mein Aap ﷺ ne wafaat payi thi wahan Aap ﷺ ko dafan kiya gaya aur is liye ye hujra aaj ke din tak Roza-e-Nabwi ﷺ ke naam se mausoom hai.

### ■ AZWAAJ-O-AULAAD ﷺ

**AZWAAJ<sup>14</sup>:** Anhazrat ﷺ ki sab se pehli zauja Hazrat Khadija ؓ thi. Inki wafaat ke baad Hazrat Abu Bakar ؓ Siddiq ki sahebzadi Hazrat Ayesha ؓ aur zama ki ladki Hazrat Sauda ؓ se nikah kiya. Iske baad dusri azwaaj nikah mein aaye jinke naam ye hain:

Hazrat Zainab ؓ Umul Masakeen, Hazrat Umme Salma ؓ, Hazrat Zainab ؓ Bint<sup>15</sup> Hajash, Hazrat Juweriya ؓ, Hazrat Umme Habeeba ؓ Bint Abu Sufiyan, Hazrat Hafsa ؓ Bint Omer ؓ Bint Khattab, Hazrat Maimoona ؓ Bint Haris aur Hazrat Safiya ؓ. Inmein Hazrat Zainab ؓ Ummul Masakeen ke alawa aur sab azwaaj Aap ﷺ ki wafaat ke waqt zinda the aur Aap ﷺ ke baad apne deeni aur ilmi faiz-o-barkat se duniya ko maalamaal karti rahi, Aap ﷺ ki ek zauja aur thi jo kaneez thi aur Misar se aayi thi aur Mariya ؓ Qabtiya kehlati thi. Ye sab saari ummat ki maa'in thi isliye Umahat-ul-momineen kahi jaati hain. Allah Ta'ala ki raza inke saath ho.

**AULAAD:** Aap ﷺ ki saari aulaadein sirf pehli zauja Hazrat Khadijah ؓ se hui. aakhir zauja Hazrat Mariya ؓ se ek sahebzada Hazrat Ibrahim ؓ paida hue the jo bachpan hi mein wafaat paa gaye. Hazrat Khadijah ؓ se teen sahebzade Hazrat Qasim ؓ, Hazrat Taher ؓ, Hazrat Tayceeb ؓ hue

14 Biwiyan

15 Bint ladki ko kehnte hain.

the. Unho ne bhi bachpan hi mein wafaat paayi. Baqi aur chaar sahebzadiyan hue aur sab ne islam ka zamana paaya. Sab se badi Hazrat Zainab ؓ jinka nikah Abu Al Aas se hua tha. Unho ne 8, hijri mein Omama ؓ naam ek bachi chord kar wafaat paayi. manjli ka naam Hazrat Ruqayya ؓ tha jo islam ke baad Hazrat Osman ؓ ke nikah mein aayi aur Madina aakar 2, hijri mein inteqaal kiya. Teesri sahebzadi ka naam Kulsum ؓ tha. Hazrat Ruqayya ؓ ke inteqaal ke baad inse Hazrat Osman ؓ ne nikah kiya aur 9, hijri mein wafaat paayi. Choti sahebzadi jo Hazrat Fatima ؓ ko sab se zyada pyari thi. Hazrat Fatima Zehra ؓ thi jin se Hazrat Ali Murtaza ؓ ne shadi ki aur inse do sahebzade Hazrat Hasan aur Hazrat Imaam Hussain ؓ paida hue.

## ■ AKHLAAQ—O-AADAAT

Kisi ne Umm-ul-momineen Hazrat Ayesha ؓ se poocha ke Rasool Allah ﷺ ke akhlaaq kaise the? inho ne kaha kya tum ne Qur'an nahi padha hai? jo kuch Qur'an mein hai, wo Huzoor ﷺ ke akhlaaq the. Garz Aap ﷺ ki saari zindagi Qur'an Paak ki amlī tafseer thi aur ye bhi Aap ﷺ ka mu'ajza hai. Khud Qur'an ne iski shahadat di hai aur kaha:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

TARJUMA : Beshak ae Mohammed! Aap ﷺ husn-e-akhlaaq ke bade rutbe par hai.

Huzoor nihayat khaksaar, milansaar, meherbaan aur rahemdil the. Chote bade sabse mohabbat karte, nihayat sakhi, fayaz aur daad-o-daresh wale the. Imkaan bhar ki darkhuwast poori karte, tamaam umar kisi ke sawal par nahi, nahi kaha, khud bhooke rehte aur dusron ko khilate. Ek martaba ek sahabi ki shadi hui. Inke paas valime ka kuch samaan na tha.

Huzoor ﷺ ne inse farmaya ke Ayesha ke paas jao aur aate ki tokri maang kar lao halanke is aate ke siwa shaam ke liye ghar mein kuch na tha. Fayazi aur duniya ke maal se be talqi ka ye alam tha ke ghar mein naqd ki qism se hui koi cheez bhi hoti to jab tak wo sab khairaat na kardi jaati Aap ﷺ aksar ghar mein araam na farmate ek baar Fadak ke rayees ne chaar ounton par ghalla bheja. Is ko bech kar qarz adaa kiya gaya. Phir bhi kuch bach raha. Aap ﷺ ne kaha jab tak kuch bhi baqi rahega mai ghar mein nahi jasakta. Raat masjid mein basar ki dusre din jab maloom hua ke wo ghalla taqseem ho chuka hai, tab ghar tashreef le gaye.

Huzoor ﷺ bade mehmaan nawaz the. Aap ﷺ ke yahan musalmaan, mushrik aur kaafir sab hi mehmaan hote, Aap ﷺ sab ki khatir karte aur khud hi sab ki khidmat karte, kabhi aisa hota ke mehmaan aajate aur ghar mein jo kuch maujood rehta wo inko khila pila diya jata aur poora ghar faaqa karta. Ek dafa Aap ﷺ ke yahan ek kaafir mehmaan hua. Aap ﷺ ne ek bakri ka doodh isko pilaya, wo sab doodh pee gaya. Aap ﷺ ne dusri bakri mangwayi, ye iska bhi doodh pee gaya. Garz saath bakriyon tak naubat aayi. Jab tak iska pait na bhar gaya Aap ﷺ doodh pilate rahe. Raaton ko uth uth kar mehmaanon ki dekh bhaal farmate ke inko koi takleef to nahi hai. Ghar mein rehte to ghar ke kaam kaaj apne haathon se karte, apne phate kapde Aap see lete, apne phate jutte ko khud gaant lete, bakriyon ka doodh apne haathon se dohte, majma mein baith te to sab ke barabar hokar baith te, masjid nabwi ke banane aur khandaq khodne mein sab sahaba رضی اللہ عنہم ke saath milkar Aap ﷺ ne bhi kaam kiye.

Aap ﷺ yateemon se mohabbat rakhte aur inke saath bhalayi ki takeed karte. Farmaya, musalmaanon ka sab se achcha ghar wo hai jis mein kisi yateem bachche ke saath bhalayi ki ja rahi hai aur sab se kharab ghar wo hai jis mein kisi yateem bachche ke saath burayi ki jaa rahi hai. Aap ﷺ

ki chahiti beti Hazrat Fatima رضی اللہ عنہا jin ki haalat ye thi ke chakki peeste peeste, hateliyan ghis gayi thi aur mashk mein pani bhar bhar kar laane se seene par neel ke daag padh gaye the. Inhone ek din Aap ﷺ se ek khadma ke liye arz kiya. Aap ﷺ ne jawab diya, Fatima! Badar ke yateem tum se pehle darkhuwast kar chuke hain. Ek riwayat mein hai ke ae Fatima رضی اللہ عنہا! Safa ke ghareebon ka ab tak koi intezaam nahi hua hai to tumhari darkhuwast kaise qubool karoon?

Ghareebon ke saath Aap ﷺ ka bartao aisa hota tha ke in ko apni ghareebi mehsoos na hoti inki madad farmate aur inki diljoyi karte, aksar dua maangte the ke khudawanda mujhe miskeen zinda rakh, miskeen utha, aur miskeenon ke saath hi mera hashar kar. Ek baar ek poori qabeela Aap ﷺ ki khidmat mein hazir hua. Ye log itne ghareeb the ke in mein se kisi ke badan par theek kapda na tha. Nange badan, nange paoon. Inko dekh kar Aap ﷺ par bahut asar hua. Pareshani mein andar gaye, bahar tashreef laye is ke baad sab musalmaanon ko jama kar ke in logon ki imdaad ke liye farmaya.

Aap ﷺ mazloomon ki faryad sunte aur insaaf ke saath in ka haq dilate, kamzoron par rahem khate, bekason ka sahara bante, maqruzon ka qarz adaa karte, hukm tha ke jo musalmaan marjaye aur apne zimme qarz chord jaye to mujhe itelaah do mai isko adaa karoonga aur wo jo tarka chord jaye wo warison ka haq hai mujhe is se koi matlab nahi.

Aap ﷺ beemaron ko tasalli dete, in ko dekhne jate, dost dushman aur momin-o-kaafir ki is mein koi qaid na thi, gunaahgaaron ko mu'af kar dete, dushmanon ke haq mein dua-e-khair farmate, jaani dushmanon aur qatilana hamla karne walon tak se badla nahi liya. Ek baar ek shakhs ne Aap ﷺ ke qatal ka irada kiya. Sahaba رضی اللہ عنہم isko giraftaar kar ke saamne laye, wo Aap ﷺ ko dekh kar darr gaya. Aap ﷺ ne farmaya, daro nahi, agar tum mujh ko qatal karna chahte bhi to nahi kar sakte the.



Habar Bin Al-Aswad jo ek tarah se Huzoor ﷺ ki sahebzadi Hazrat Zainab ؓ ka qatil tha, fatah Makkah ke mauqe par is ne chaha ke Iran bhaag jaye lekin wo seedhe Huzoor ﷺ ke paas aaya aur kaha ke ya Rasool Allah! mai bhaag kar Iran jana chahta tha lekin Aap ﷺ ka rahem-o-karam yaad aaya. Ab mai hazir hoon aur mere jin jurmon ki khabar Aap ﷺ ko mili hai wo durst hai. Huzoor ﷺ ne isko mu'af kardiya.

Humsayon ki khabargeeri farmate, in ke haan tohfe bhejte, inka haq poora karne ki takeed farmate rehte. Ek din Sahaba ؓ ka majma tha, Aap ﷺ ne farmaya khuda ki qasam wo momin na hoga, khuda ki qasam wo momin na hoga. Sahaba ؓ ne poocha kaun ya Rasool Allah? farmaya, wo jis ka padosi is ki shararaton se bacha hua na ho. Aap ﷺ apne padosiyon ke ghar jakar un ka kaam kar aate. Padosiyon ke siwa aur jo bhi Aap se kisi kaam ke liye kehte isko poora farmate. Madina ki laundiyan Aap ﷺ ki kidmat mein aatein aur kehtein ya Rasool Allah! mera ye kaam hai, Aap fauran uth kade hote aur inka kaam kardete bewah ho ya miskeen ya koi aur zaruratmand sab hi ki zaruraton ko Aap ﷺ poora farmate. Aur dusron ke kaam karne mein aar mehsoos na farmate.

Bachchon se badi mohabbat farmate the, inko chumte aur pyaar karte the, Fasal ka naya mewa sab se kam umar bachcha jo is waqt maujood hota is ko dete, Raaste mein bachche mil jate to khud un ko salam farmate, Islam se pehle auratein hamesha zaleel rahi hai, lekin hamare Huzoor ﷺ ne in par bahut ehsaan farmaya, inke haqooq muqarar farmaye, aur apne bartao se zahir farmadiya ke ye tabqa haqeer nahi balke izzat aur hamdardi ke layeq hai, Aap ﷺ ke paas har waqt mardon ka majma rehta tha, auraton ko Aap ﷺ ki baatein sunne ka mauqa na milta tha is liye khud auraton ki darkhuwast par Aap

ﷺ ne inke liye ek khaas din muqarar farma diya tha, auratein dileri aur betakallufi se Aap ﷺ se masail poochtein lekin Aap ﷺ bura na maante, inki khatirdari ka khayal rakhte the.

Aap ﷺ saari duniya ke liye rehmat ban kar aaye the, is liye kisi ke saath bhi ziyadati aur nainsafi ko pasand na farmate the yahan tak ke jaanwaron ke saath log jo beparwahi baratte the wo bhi Aap ﷺ ko gawara na thi aur in bezubaanon par jo zulm hota aaya tha isko rokdiya.

Ek baar ek sahaab ne ek parinde ka anda uthaliya. Chidya beqarar hokar par maar rahi thi. Aap ﷺ ne poocha ke kis ne iska anda liya hai aur isko dukh pahunchaya hai? in sahab ne kaha ke ya Rasool Allah! maine ye kiya hai. Aap ﷺ ne farmaya wahin rakhdo.

Aap ﷺ ki nazar mein ameer-o-ghareeb sab barabar the. Qabeela Maqzum ki ek aurat chori ke jurm mein giraftaar hui. Logon ne Hazrat Osama رضي الله عنه jin ko Aap ﷺ bahut chahte the, inse sifarish karwayi. Huzoor ﷺ ne sab se farmaya ke tum se pehle ki qaumein is liye barbaad hogayi ke jab koi bada aadmi jurm karta to isko chord dete aur mamooli aadmi jurm karta to wo saza pata, khuda ki qasam agar Mohammed ﷺ ki beti Fatima رضي الله عنها karti to iske haath bhi kaate jate.

Wo nabiyon mein rehmat laqab pane wala ﷺ  
Muradein ghareebon ki bar lane wala ﷺ

Musibat mein ghairon ke kaam aane wala ﷺ  
Wo apne paraye ka gham khane wala ﷺ

Faqeeron ka malja, za'eefon ka maula ﷺ  
Yateemon ka wali, ghulamon ka maula ﷺ

Khatakaar se darguzar karne wala ﷺ  
Bad andesh ke dil mein ghar karne wala ﷺ

Mafasid<sup>16</sup> ka zair-o-zabar karne wala ﷺ

Qabail ka sher-o-shukr karne wala ﷺ

Utar kar hira se soye qaum aaya  
Aur ek nuskha-e-kimiya<sup>17</sup> saath laya

Mas-e-kham ko jis ne kundan banaya  
Khara aur khota alag kar dekhaya

Arab jis pe qirno<sup>18</sup> se tha jahel chaya  
palat di bas ek aan mein iski kaya

Raha darr na bede ko mauj-e-bala ka  
Idhar se udhar phir gaya rukh hawa ka

Hazrat Anas رضي الله عنه kehte hain maine dus baras Aap ﷺ ki khidmat mein guzare magar Aap ﷺ ne na kabhi daanta, na maara, na ye poocha ke tum ne ye kaam kyun kiya aur kyun na kiya. Aap ﷺ ne tamaam umar mein kabhi kisi ko nahi maara. Aur ye kya ajeeb baat hai ke ek fauj ka jerneel jis ne musalsil nau baras ladayon mein guzare aur jis ne kabhi ladayi ke maidaan se mooh nahi modha, is ne kabhi apne dushman par talwaar nahi uthayi aur na kabhi apne haath se kisi par waar kiya. Uhud ke maidaan mein jab har taraf Aap ﷺ per patharon, teeron aur talwaaron ki barish ho rahi thi, Aap ﷺ apni jagah par khade the aur jaanisar dayein bayein kat kat kar gir rahe the.

Isi tarah Hunain ki ladayi mein aksar musalmaan gaziyon ke paoon ukhad chuke the Huzoor ﷺ pahad ki tarah apni jagah par khade the. Sahaba رضي الله عنهم kehte hai, ladayi ke aksar ma'arikon mein Aap ﷺ wahan hote the jahan bade bade bahadur khada hona apni shajaat ka akhiri karnama samjhate the magar aise khaufnaak muqamon mein reh kar bhi dushmaan par haath nahi uthate the. Uhud ke din jab mushrikon ke hamle mein sir-e-mubarak zakhmi aur dandan-e-mubarak shaheed hue, ye farmate the: "Khuda wanda! inhe mu'af karde ye nahi jaante".

16 Buraiyan

17 Yaani Qur'an-e-paak

18 Saddiyon

Saalha saal ki nakaami ki takleefon ke baad kabhi mayusi ne Aap ﷺ ke dil mein reh na payi aur akhir wo din aaya jab Aap ﷺ akele saare arab par chagaye, Makkah ki takleefon se ghabra kar ek sahabi ﷺ ne darkhuwast ki ke ya Rasool Allah ﷺ Aap ﷺ hum logon ke liye kyun dua nahi farmate? ye sunkar Aap ﷺ ka chehra surkh hogaya aur farmaya ke tumse pehle jo log guzre inko aaron se cheeragaya. Inke badan par lohe ki kangiyen chalayi gayi jis se gosht-o-post sab kat kat jata lekin ye takleefein bhi inko haq se phair na saki. Khuda ki qasam deen islam apne kamaal ke martabe par pahunch kar rahega yahan tak ke sana (Yemen) se ek sawaar is tarah bekhatar chala jayega isko khuda ke siwa kisi aur ka darr na hoga.

Aap ﷺ ka azm aur isteqilaal yaad hoga jab Aap ﷺ apne chacha ko ye jawab diya tha ke chachajaan! agar Quresh mere dahine haath mein suraj aur bayein mein chaand rakh de tab bhi haq ka elaan se baaz na rahonga.

Ek baar dopaher ko ek ladayi mein Aap ﷺ ek darkht ke neeche akele araam farma rahe the, Ek arab aaya aur talwaar kheench kar bola, "bata ae Mohammed ﷺ! ab tujh ko mujhse kaun bacha sakta hai?" itmenaan aur tasali se bhari hui awaaz mein jawab diya, "Allah". Wo ye jawab sunkar kaanp gaya aur talwaar miyaan mein karli.

Ladayon ke maal ganimat aur Khaibar waghaira ki zameenon ki paidawaar ka haal sunkar kisi ko ye shubha na hoke ab islam ki ghurbaat ka zamana khatm hogaya aur paighambar islam bade araam-o-tazk-o-ahetshaam se zindagi basar karne lage. Azwaaj mutaharaat ﷺ, aur ahl-e-bait-ul-karaam ﷺ ke gharon mein jo kuch aata wo dusre zarurat mandon aur mohtajon ki nazar hojata tha aur khud Aap ﷺ ki ahl-e baith ﷺ ki zindagiyan isi tangi aur ghurbaat se basar hoti thi, khud

farmaya karte the ke Adam ﷺ ke bete ke liye satar chupane ko ek kapda aur pait bharne ko rukhi sukhi roti aur pani kafi hai, aur isi par Aap ﷺ ka amal tha. Hazrat Ayesha ﷺ kehti hai ke Aap ﷺ ka kapda kabhi teh karke rakha nahi jata tha yaani ek hi joda kapda hota tha dusra nahi jo teh karke rakha jata.

Hazrat ﷺ ke gharon mein aksar faqa rehta tha aur kayi kayi dinon tak raat ko khana nahi milta tha. Do do mahinon tak lagataar gharon mein chulha jalne ki naubat nahi aati thi, chand khajoron par guzara hota tha kabhi koi padosi bakri ka doodh bhej deta to wohi peelete. Hazrat Ayesha ﷺ farmati hai ke Aap ﷺ ne (madine ke zamane qayam mein) kabhi do waqt ser hokar khana nahi khaya.

Ek dafa ka zikr hai, ek bhooka Aap ﷺ ki kidmat mein aaya. Aap ﷺ ne azwaj-e-mutaharaat ﷺ mein se kisi ke haan kehla bheja. Jawab aaya ke ghar mein pani ke siwa kuch nahi. Aap ﷺ ne dusre ghar mein aadmi bheja. Wahan se bhi yahi jawab aaya, garz aat nau gharon mein se pani ke siwa khane ki koi cheez nahi nikli.

Ek din Aap ﷺ bhook mein theek dopaher ko ghar se nikle, raaste mein Hazrat Abu Bakar ﷺ aur Hazrat Omer ﷺ mile. Ye dono bhi bhooke the. Aap ﷺ inko lekar Hazrat Abu Ayub ﷺ Ansari ke ghar aaye. Inko khabar hui to da'ude aaye aur bagh se jakar khajoron ka ek khusha todh laye aur saamne rakhdiya. Is ke baad ek bakri zuba ki aur khana tayyar kiya aur saamne lakar rakha. Hazrat ﷺ ek roti par thoda sa ghost rakh kar farmaya ke ye Fatima ﷺ ke yahan bhejwao isko kayi din se khana naseeb nahi hua hai.

Anhazrat ﷺ ne jab wafaat payi hai to haalat ye thi ke Aap ﷺ ki zirah teen ser jao par ek yahudi ke paas girwi thi. Jin kapdon mein wafaat hui in mein upar tale pewand lage hue the.

Hazrat Fatima ﷺ Zehra se Aap ﷺ ko badi mohabbat thi magar ye mohabbat sone chandi ke zewaron aur eent chune ke makaanon mein kabhi zahir nahi hui. Bibi Fatima ﷺ apne haathon se kaam karti, Mashk bhar kar pani lati, atta gonti aur agar kabhi baap ﷺ se kisi ghulam ya laundi ki farmaish karti to farmate ke beti ye tasbee padhliya karo ek dafa jab bahutsi laundiyan aur ghulam aaye to Aap ﷺ ki kidmat mein jakar arz ki. Farmaya, jaan-e-padr! Badz ke yateem aur Safa ke musafir tum se zyada mustahiq hai.

*Iflaas se tha syeda ﷺ paak ka yeh haal  
Ghar mein koi kaneez na koi ghulam tha  
Ghis ghis gayi thi haath ki dono hateliyan  
Chakki ke peesne ka jo din raat kaam tha  
Seene per mashk bhar kar jo laati thi baar baar  
Go noor se bhara tha magar neel fam tha  
Ut jata libas-e-mubarak ghubar se  
Jhadu ka mashgala bhi jo har subah-o-shaam tha  
Aakhir gayi janab-e-Rasool-e-Khuda ke paas  
Ye bhi kuch itefaaq ke waan izn aam tha  
Mohram na the jo log tu kuch kar sake na arz  
Wapis gayi ke paas-e-haya ka muqam tha  
Phir jab gayi dubara to poocha huzoor ne  
Kal kisliye tum aayi thi kya khas kaam tha  
Ghairat ye thi ke ab bhi na kuch mooh se keh saki  
Haider ﷺ ne inke mooh se kaha jo payam tha  
Irshaad ye hua ke ghareeban-e-bewatan  
Jinka ke Safa nabwi mein qayam tha  
Mai inke bandobast se farig nahi hinoz  
Har chand is mein khas mujhe ehtemaam tha  
Jo jo musibatein ke ab unpar guzarti hain  
Mai inka zimmedar hoon mere ye kaam tha*

*Kuch tumse bhi zyada muqdam hai  
 Unka haq jinko ke bhook pyas se sona haram tha  
 Khamosh hoke Syeda ﷺ paak reh gayi  
 Jurrat na karsaki ke adab ka muqam tha  
 Yun ki hai ahl-e-bait mutabar ﷺ ne zindagi  
 Ye majra-e-dukhtar-e-khair ﷺ al anaam tha*

Aap ﷺ kabhi kisi ka ehsaan lena gawara nahi farmate, Hazrat Abu Bakar ﷺ ne hijrat ke waqt sawari ke liye ount pesh kiya to Aap ne inki qeemat adaa farmadi jin logon se tohfa qubool farmate the, inko iska badla zaroor dete the. Ek martaba ek shakhs ne hadiya mein ountni pesh ki. Aap ﷺ ne iska badla diya to isko bura maloom hua. Aap ﷺ ne manbar par khade hokar farmaya ke tum log mujhe hadiya dete ho aur mai imkaan bhar is ka badla deta hoon to naraaz hote ho.

Aap lein dein ke muamlaat mein bahut saaf the. Farmaya karte ke sab se behtar wo log hai jo qarz ko achchi tarah se adaa karte hain. Ek dafa kisi se Aap ﷺ ne ount qarz liya. Jab wapaa kiya to is se behtar ount wapaa kiya, ek baar kisi se ek piyala ariyat liya, itefaaq se wo gum hogaya to Aap ﷺ ne iska tawaan adaa farmaya.

Jo waada farmate the isko poora karte the, kabhi bhi bad ahadi nahi farmayi. Sulaah Hudaibiya mein ek shart ye bhi thi ke Makkah se jo musalmaan hokar Madina jayega, wo Makkah walon ke mutalbe par wapaa kar diya jayega chunacha ek sahab Abu Jundal ﷺ Makkah se bhaag kar aaye aur faryad ki. Sab musalmaan ye dekh kar tadap gaye lekin Aap ﷺ ne saaf farma diya ke ae Abu Jundal ﷺ sabar karo, mai bad ahadi nahi karunga, Allah tumhare liye raasta nikalega.

Sachayi Aap ﷺ ki ek sifat thi ke dushman bhi isko maante the. Abu Jahel kaha karta tha ke Mohammed ﷺ mai tumko jhoota nahi kehta albata tum jo kuch kehte ho isko sahi nahi samajhta.



Aap ﷺ sharmile bahut the. Kabhi kisi ke saath bad zubaani nahi ki, bazaron mein jaate to chup chaap guzar jate. Bhari mehfil mein koi baat nagawaar hoti to lehaz se zubaan se kuch na kehte lekin chehra mubarak se maloom hojata, Aap ﷺ ki tabiyat mein bahut estaqlaal tha. Jis cheez ka pakka iraada hojata phir isko poora hi farmate, Gazwa Uhud mein Sahaba ؓ se mashwara kiya. Sab ne hamle ki raye di lekin jab Aap ﷺ zirah pahen kar tashreef laye to ruk jane ka mashwara diya gaya. Aap ﷺ ne farmaya paighambar zirah pahen kar utaar nahi sakta.

Aap ﷺ ke bahaduri bemisaal thi. Ek baar madine mein shour hua ke dushman aagaye log muqable ke liye tayyar hue lekin sab se pehle Huzoor ﷺ nikal pade aur ghode par zeen ke bagair gasht laga aaye aur wapas aakar logon ko taskeen di ke koi khatre ki baat nahi hai.

Mizaaj-e-mubarak mein saadgi bahut thi. Khane peene, pahenne odhne, uthne baithne kisi cheez mein takalluf pasand na tha, jo saamne aajata wo kha lete. Pahenne ke liye mota chota jo miljata isko pahen lete, zameen par, chatayi par, farsh par jahan jagah milti baith jate khuda ki ne'maton se jayez taur par faida uthane ki ijazat Aap ﷺ ne zaroor di, lekin tan par wari aur aish na apne liye pasand farmaya aur na aam musalmaanon ke liye. Ek baar Hazrat Ayesha ؓ ke pass tashreef legaye, dekha ke ghar mein chat geer lagi hui hai, isi waqt phaad daali aur farmaya ke khuda ne humko daulat is liye nahi di hai eent pathar ko kapde pahenaye jaye. Ek baar Hazrat Fatima ؓ ke gale mein sone ka haar dekha to farmaya ke tumko bura na maloom hoga jab log kahinge ke paighambar ki ladki ke gale mein aag ka haar hai.

Duniya se berugbati ke ba wajood Aap ﷺ ko khushk mizaaji aur rukhapan pasand na tha. Kabhi kabhi dilchaspi ki baatein farmate. Ek baar ek budhiya Aap ﷺ ke paas aayi aur jannat ke liye dua ki khuwahish ki. Aap ﷺ ne farmaya

ke budhiyan jannat mein na jayegi. Isko bahut ranj hua, roti hui wapas chali. Aap ﷺ ne logon se kaha ke is se kehdo ke budhiyan jannat mein na jayegi magar jawan hokar jayegi. Baaz log raat din namaz roze mein mashgool rehna chahte the. Is ki wajha se biwi bachchon neiz apne jism ke haq ko poori na hone ka andesha tha isliye Huzoor ﷺ isko rokhte Hazrat Abdullah Bin Omer ؓ ke mutaliq khabar hui ke unho ne hamesha din mein roza rakhne aur raat bhar ibadat karne ka ahad kiya hai. Aap ﷺ ne inko bula bheja aur poocha ke kya ye khabar sahi hai? unhon ne kaha haan, farmaya ke tumhar tumhare jism ka haq hai, aankh ka haq hai, biwi ka haq hai.

Aap ﷺ ki ehtiyaat ka ye alam tha ke kisi ke ghar jate to darwaze ke dayein ya bayein khade hote aur is se ijazat maangte. Saamne isliye na khade hote ke nazar andar na pade.

Safayi ka khaas khayal rehta. Ek shakhs ko maile kapde pehna dekha to farmaya ke isse itna nahi hota ke kapde dholiya kare, guftagu teher teher kar farmate the. Ek ek faqra alag hota kisi ki baat kaat kar guftagu na farmate the. Jo baat na pasand hoti isko taal dete, zyadatar chup rehte, be zarurat guftagu na farmate, hassi aati to muskura dete.

Aap ﷺ har lehaz aur har lamha khuda ki yaad mein lage rehte. Uthte baith te chalte phirte, garz har waqt isi ki khushi ki talaash rehti aur har halaat mein dil aur zubaan se Allah ki yaad jaari rehti. Sahaba ؓ ki mehfilon mein ya biwiyon ke hujre mein hote aur eka ek azaan ki awaaz aati Aap ﷺ uth khade hote. Raat ka bada hissa khuda ki yaad mein basar hota, kabhi poori poori raat namaz mein khade rehte aur badi badi surtein padhte, Aap ﷺ Allah Ta'ala ke bade pyare paighambar the phir bhi farmaya karte the ke mujhko kuch nahi maloom ke mere upar kya guzregi? Ek martaba bade pur asar alfaaz mein farmaya ae qureshiyo! aap apni khabar lo! Mai tumko khuda se nahi bacha sakta, ae Abd-e-Munaaf! Mai tumko khuda se nahi bacha sakta, ae Abas Bin Abdul Motalib! Mai

tumko bhi khuda se nahi bacha sakta, ae Safiya ﷺ Rasool-e-khuda ki phuphi! Mai tumko bhi khuda se nahi bacha sakta, ae Mohammed ﷺ ki beti Fatima ﷺ! Mai tumko bhi khuda se nahi bacha sakta.

Ek sahabi ka bayan hai ke mai ek baar Huzeer ﷺ ki khidmat mein hazir hua, dekha to Aap ﷺ namaz padh rahe hai, ankhon se ansu jari hai, rote rote is qadar hichkiyan bandh gayi thi ke maloom horaha tha ke chakki chal rahi hai ya handi ubal rahi hai. Ek baar Aap ﷺ ek janaze mein shareek the, qabr khodi jarahi thi, Aap ﷺ qabr ke kinare baith gaye aur ye manzar dekh kar rone lage aur yahan tak ke zameen tar hogayi. Phir farmaya bhaiyo! is din ke liye samaan kar rakho.

Upar ke safhat mein Huzeer ﷺ ke mubarak halaat aur Aap ﷺ ke achche akhlaaq aur aadaat ko padh chuke. Ab iski koshish honi chahiye ke Huzeer ﷺ ki zindagi ki hum pairwi aur Aap ﷺ ki batayi hui baaton par hum amal karein ke khuda ki khushi hasil karne ka yehi zariya hai aur deen-o-duniya ki badshahat ki sirf yehi ek kunji hai.

KHATM SHUD



# ہدای پبلیکیشنز، حیدرآباد

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